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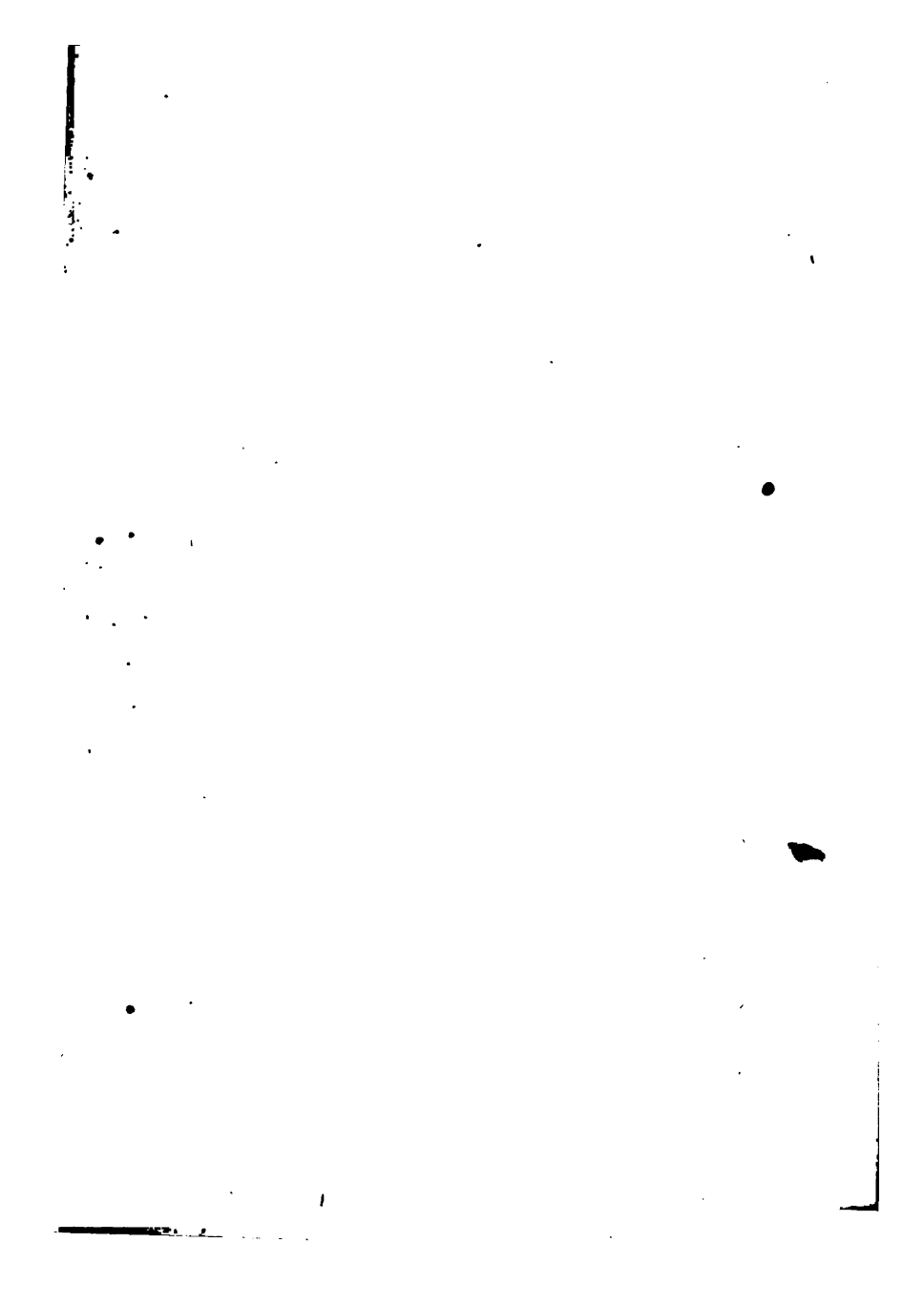
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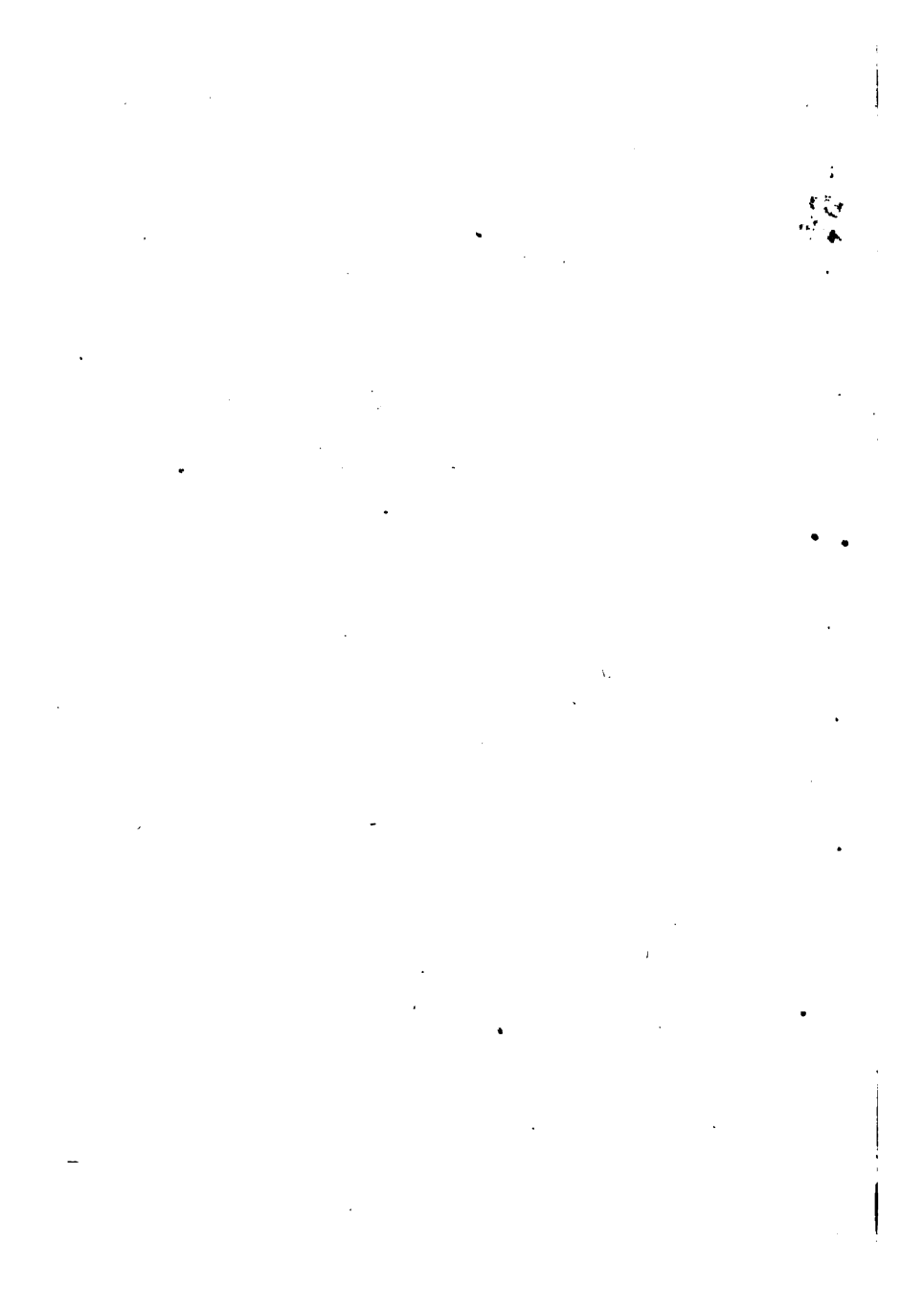
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A PRACTICAL
HINDÚSTÁNÍ GRAMMAR.

A PRACTICAL
HINDÚSTÁNÍ GRAMMAR;

CONTAINING
THE ACCIDENCE IN ROMAN TYPE,
A CHAPTER ON THE USE OF ARABIC WORDS,
AND
A FULL SYNTAX,

BY
MONIER WILLIAMS, M.A.,
OF UNIVERSITY COLLEGE, OXFORD; BODEN PROFESSOR OF SANSKRIT, ETC.

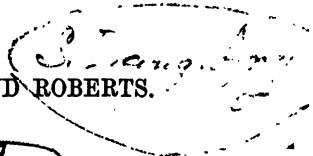
ALSO,
HINDÚSTÁNÍ SELECTIONS
IN THE PERSIAN CHARACTER,
WITH A VOCABULARY AND DIALOGUES,

BY
COTTON MATHER,
FORMERLY ASSISTANT PROFESSOR OF HINDÚSTÁNÍ AT ADDISCOMBE COLLEGE; NOW
SECOND HINDÚSTÁNÍ MASTER AT THE ROYAL MILITARY ACADEMY, WOOLWICH.

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P R E F A C E.

URDÚ or Hindústání is the mixed and composite dialect which has resulted from the fusion of Hindí, the idiom of the Hindús, with the Persian and Arabic of the Musalmán invaders. It is not only the regular spoken language of Delhi, Lucknow, and at least fifty millions of persons in Central India, the North West Provinces and the Punjáb, but is also the common medium of communication between Musalmáns throughout all India. In fact, although properly the language of the North West, it passes current (like French in Europe) throughout Bombay, Madras, and Calcutta. It is, therefore, the best general dialect which can be learnt by persons who, about to proceed to a vast continent, are ignorant of the particular locality for which they may be destined.

The following pages are intended to make the acquisition of this language easy to all. In many respects, especially in the department of Verbs and Syntax, the present Grammar is more full than any that has yet been written ; but the beginner, who may feel himself embarrassed by the redundance of matter, may confine himself to the large type.

The distinctive feature of the book is the employment of English letters to express Hindústání words, at least, in the grammatical portion of the work. The Oriental characters, those crooked and forbidding forms, which like a thorn fence block the avenues of approach to every Eastern language, deterring nearly all but students upon compulsion from attempting an entrance, do not here obtrude themselves before they are required. Nevertheless, let it not be supposed that, by adopting this method of commending the study of Hindústání to all classes of Englishmen resident or likely to be resident in India, I underrate the importance of acquiring a knowledge of the native alphabets.

My only object has been, so to remove the first difficulties of the subject, that the most unstudious of Englishmen may be allured onwards to the acquirement of a correct knowledge both of the language and the two principal alphabets, such as every gentleman who pretends to superiority over the Hindús ought to possess. "The grand point is," as the father of Hindústání Grammar, Dr. Gilchrist, has observed in the preface to his *Philology*, "by some scheme or other to render the study of the most necessary Oriental tongues easy *at first*, that every learner, if possible, may acquire some taste for, and knowledge of their rudiments, to prepare him for proceeding with alacrity in his future career, instead of being harassed and disgusted

at the outset with a strange tongue, and a still stranger character at the same time. Were we to learn French through the medium of a new alphabet, I have little hesitation in saying that for thirty tolerable linguists in this language we should not have ten ; and the same effects will be produced by similar causes in the acquisition of any other tongue, more especially in a country like India, where everything conspires to enervate the body and mind of students who have not previously at home acquired a relish for the vernacular speech of the people amongst whom they are destined to sojourn. That the real pronunciation and inflection of words, with the general construction of Hindústání, are most obvious in the Roman character there can be no doubt ; nor is there anything to prevent learners from afterwards making themselves masters of whatever character they find most essential."

But although my main design in applying the English alphabet to the explanation of Hindústání grammar has been to make the language of Hindústán more attractive to Englishmen generally, yet other collateral advantages may flow from a plan which falls in with the system now being introduced into India by learned and devoted missionaries—I mean that of printing the Hindústání Bible and other books in Roman type. Even Urdú newspapers and magazines (for example the Khair-khwáh i Hind, which has been ably conducted under the auspices of the Rev. R. C. Mather, of

Mirzapore) are now printed on this plan, and are largely read by anglicised natives. If our simple alphabet can be employed to express the spoken dialects of India, and books printed in this type can be circulated throughout the land, the natives may be gradually familiarised to our system, and may adopt it (as many have already done) in preference to their own. No one can estimate the potency of such an engine in promoting intercourse and communion between the European and Asiatic races.

And let me here venture a remark which, however trite, cannot be too often repeated, that if we hope, not merely to retain India, but to avert a similar or perhaps a more general rebellion than that of 1857, we must endeavour gradually to remove the partition-wall between the races. The remembrance of that terrible mutiny is likely for a long period to embitter our intercourse with the natives. Such estrangement as that which has hitherto subsisted between governors and governed, ought not to continue. It is no mere question of holding or abandoning our Eastern Empire. It is a question of life or death to the thousands of our fellow-countrymen resident in India. It is a question of honour or disgrace to every Englishman, whether abroad or at home. If we do not seek to know the people of India better than we have hitherto done; if, instead of respecting them as our fellow-men and fellow-subjects, we persist in despising them

as a servile and inferior race, we cannot blame them if they also shrink from contact with us, or even if at a future day they should rise up and say, " We will not have these men to reign over us." Our material supremacy, if not founded on mutual sympathy, confidence, and good-will, will be little better than a tower built on sand, which the next storm must sweep away. We may make laws, administer justice, lay down railroads, develop the resources of the country ; but unless we seek to know and understand the natives, unless we find in them something to respect, unless in our religious and social character we shew ourselves worthy of imitation, we can never expect any reciprocity of sentiment or esteem on their part.

With regard to the method I have pursued in the compilation of the present Grammar, I should state, that although the detail is entirely original, the synoptical arrangement of the verbs was suggested by the late Captain Gordon's tables of Urdú inflections, printed for the use of Cheltenham College ; and the grouping of the tenses under three heads, by the excellent Grammar of Professor Forbes, which everyone must acknowledge to be a work of standard-authority. I must also express my acknowledgments to Captain Henry J. W. Carter, of Cheltenham College, who has furnished me with some valuable hints. In the composition of the Syntax I have been guided by my own Sanskrit Grammar, published by the University of

Oxford; but the detail is founded on a minute analysis of the Bág o Bahár.

The Selections, Vocabulary, and Dialogues appended to the volume, are the work of Professor Cotton Mather, formerly of Addiscombe College, and now of Woolwich; and both he and Major Robertson have kindly assisted me in revising the proof-sheets of the Grammar, and aided me by many useful suggestions.

MONIER WILLIAMS.

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AN
EASY INTRODUCTION
TO THE
STUDY OF HINDÚSTÁNÍ.



DICTIONARY ORDER.

ERRATA.

Page 7, end of note, for 'pardon' read 'pardoned.'
Page 20, line 30, for r. 65 read r. 66.

pe	p	پ	پ	پ	پ	ra	r	ر	ر	ر	ر
te	t	ت	ت	ت	ت	ze	z	ز	ز	ز	ز
ta	t	ت	ت	ت	ت	zhe	zh	ژ	ژ	ژ	ژ
se	s	س	س	س	س	sin	s	س	س	س	س
jim	j	ج	ج	ج	ج	shin	sh	ش	ش	ش	ش
che	ch	چ	چ	چ	چ	swād	ʔ	ص	ص	ص	ص
he	h	ح	ح	ح	ح	zwād	z	ض	ض	ض	ض
khe	kh	خ	خ	خ	خ	toe	t	ط	ط	ط	ط
dāl	d	د	د	د	د						

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ERRATA.

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pe	p	پ	پ	پ	پ	re	r	ر	ر	ر	ر
te	t	ت	ت	ت	ت	ra	r	ر	ر	ر	ر
ta	t	ت	ت	ت	ت	se	s	ز	ز	ز	ز
se	s	س	س	س	س	she	sh	ژ	ژ	ژ	ژ
jim	j	ج	ج	ج	ج	sin	s	س	س	س	س
che	ch	چ	چ	چ	چ	shin	sh	ش	ش	ش	ش
he	h	ح	ح	ح	ح	swād	s	ص	ص	ص	ص
khe	kh	خ	خ	خ	خ	zwād	z	ض	ض	ض	ض
dāl	d	د	د	د	د	toe	t	ط	ط	ط	ط

ALPHABET IN DICTIONARY ORDER—Continued.

Name.	Power.	Detached.	Final.	Medial.	Initial.	Name.	Power.	Detached.	Final.	Medial.	Initial.
<i>zoe</i>	z	ظ	ظ	ظ	ظ	<i>lám</i>	l	ل	ل	ل	ل
<i>'ain</i>	'a, 'á, etc.	ع	ع	ع	ع	<i>mím</i>	m	م	م	م	م
<i>gain</i>	g	غ	غ	غ	غ	<i>nún</i>	n	ن	ن	ن	ن
<i>fo</i>	f	ف	ف	ف	ف	<i>wáw</i>	w	و	و	و	و
<i>qáf</i>	q	ق	ق	ق	ق	<i>he</i>	h	ه	ه*	ه	ه
<i>káf</i>	k	ك	ك	ك	ك	<i>ye</i>	y	ي	ي	ي	ي
<i>gáf</i>	g	گ	گ	گ	گ						

The form ٚ is used for the letters *b, p, t, f, s, n, y*, before *ج* *ch* چ, *ح* *h* ح, and *kh* خ, as in the word *bakht* بخت 'fortune.'

Observe.—*ث* *t* ث, *ح* *h* ح, *ص* *s* ص, *ض* *z* ض, *ط* *t* ط, *ظ* *z* ظ, *'a* ع, *q* ق, are generally the mark of a pure Arabic word; *kh* خ, *z* ذ, *z* ز, *g* غ of Persian or Arabic; *zh* ژ of pure Persian; *p* پ, *ch* چ, *g* گ of Persian or Indian; *t* ت, *d* د, *r* ر of pure Indian.

Observe.—In the Hindústání alphabet there are two *d*'s (د and د̣); two *r*'s (ر and ر̣); two *h*'s (ح and ه); three *t*'s (ت, ث, and ط); three *s*'s (ث, س, and ص); and four *z*'s (ذ, ز, ض, and ظ).

When *alif* ا follows *l* ل it is slightly bent, as *lá* لا, or sometimes *lá* لا.

* This form of the letter *he* is expressed in some printed books by a slight bend below the line, thus ڪ for ك.

Initial, eye-shaped, medial, black triangles.	Loops, with hammer-like handles.	Horizontal loops.	Scooped lines.	Power.	Detached.	Final.	Medial.	Initial.
'a, 'd g	ط ظ	ص ض	س ش	ه هـ	س ش	س ش	س ش	س ش
Initial, two-eyed; medial, butterfly-shaped and v-shaped; detached, an unfinished 8.	Have bow-sprit-like lines.	Initial, like dotted commas; medial, small circles.	Initial, a small circle; medial, lozenge shaped; final, flower-shaped.	Power.	Detached.	Final.	Medial.	Initial.
h	g	k	m	م	م	م	م	م
ز	ج	ق	ف	ف	ف	ف	ف	ف
د	ح	ط	ق	ق	ق	ق	ق	ق
ر	خ	ك	ك	ك	ك	ك	ك	ك
س	س	س	س	س	س	س	س	س
ص	ص	ص	ص	ص	ص	ص	ص	ص
ض	ض	ض	ض	ض	ض	ض	ض	ض
ط	ط	ط	ط	ط	ط	ط	ط	ط
ظ	ظ	ظ	ظ	ظ	ظ	ظ	ظ	ظ
ع	ع	ع	ع	ع	ع	ع	ع	ع
غ	غ	غ	غ	غ	غ	غ	غ	غ

Observe.—The letters whose English equivalents require dots or other marks are, *t* ت, *s* ث, *h* ح, *kh* خ, *d* د, *r* ر, *s* ص, *z* ض, *z* ذ, *t* ط, *z* ظ, 'a ع, g غ.

THE VOWEL SYSTEM.

1. The foregoing thirty-five letters constitute the alphabet, and are all considered consonants. The simple vowels are three, viz.

1. *a*, represented by a mark called *zabar*, thus \frown (over the letter which pronounces it);
2. *i*, represented by a mark called *zor*, thus \smile (under its letter, being the only mark below the line);
- and 3. *u*, represented by a mark called *pesh*, thus $\overset{\sim}{\smile}$ (over its

letter). Of these, the first mark, ـ (for *a*, pronounced like *a* in *cedar* or *u* in *fun*), is generally left out in printed books, and must be supplied after every consonant which has no other vowel given, or which is not deprived of the following vowel by the mark *jazm* ـ placed over it.* Each of these three simple vowels has a corresponding long form, viz. *ā*, *ī*, *ū*, and there are four diphthongal sounds, viz. *e*, *ai*, *o*, *au*. Altogether, therefore, we have ten vowel sounds, pronounced as in Italian or French, viz. *a*, *ā*, *i*, *ī*, *u*, *ū*, *e*, *ai*, *o*, *au*. (N.B. *au* is pronounced as in German, or as *ou* in *our*). The theory is, that these vowels cannot be uttered without the help of a consonant. Hence, strictly speaking, there is no such thing as an initial vowel in the Hindústānī alphabet. When a vowel appears to begin a word or syllable, it is in reality uttered by the help of the consonants *alif* (ا) and 'ain (ع). Of these, *alif* generally changes its shape to آ or ئ in uttering a vowel beginning a syllable in the middle of a word, when a previous syllable ends in a vowel. It is then called *hamza*.† *Alif* (ا) and 'ain (ع), therefore, may be regarded as

* The vowel-mark ـ , however, must not be supplied after a *final* consonant, nor after one which is followed by the butterfly form of the letter *he* ه; thus, كَيْت is *khet*, not *kahet*, 'a field;' nor must it, as a general rule, be supplied after د ن or ذ, followed by the ه form of *he*; thus, دُوبِي is *dhobi*, not *dahobi*, 'a washerman,' and ذَهَب is *dhahab*, not *dahab*, 'mode;' but to this there are exceptions, as دَهْشَت *dahshat*, 'fear.'

† Occasionally, however, the form *alif* ا is retained in the middle of a word for the utterance of an initial vowel, and the mark ـ , which ought to be placed over it, is sometimes omitted in printed books; thus, تَامَّل, less correctly, تَامَّل ta-ammul, 'reflection.' مَال ma-al, less correctly, مَال or مال 'end.' The , which is generally placed below ـ to denote *hamza*, has

aspirates or breathings, which help to articulate initial vowels; so that *alif* might be represented by ' , to denote a simple breathing (as ' in the Greek ἀπὸ, or as h in the English *honor*, *hour*, etc.),* and *ain* by ' , to denote a deeper breathing lower down in the throat, thus, | a, | i, | u; ˘ a, ˘ i, ˘ u.

2. But *alif* may serve another purpose. If instead of uttering a, it follows that vowel uttered by another consonant, being itself quiescent, then the effect of | is to lengthen a into d, as in the word مَد md. At the beginning of a word the preceding a may of course be uttered by *alif* itself, thus اّ; but in this case one *alif* is written over the other in a curved form, and called *madda*, as in the word آب dp.† In both cases the vowel

sometimes incorrectly two dots under it, in which case it is liable to be confounded with ya, as in مائل md-il, more correctly written مائل 'inclined towards'; گائي ga-i, more correctly, گئي 'gone.' Observe, here, that 'ain never, like *alif*, changes its shape, or requires the mark ˘ in uttering an initial syllable in the middle of a word, after a previous syllable ending in a vowel. Ex. gr. معلق mu-'allaq, 'suspended,' معاف mu-'af, 'pardon.'

* In transposing Hindústānī letters into English, it will be desirable to understand the breathing ' for *alif*, so that | should be transposed into a, not 'a, the breathing being understood. But the vowel a must always be written in English letters, although in Hindústānī its mark ˘, as being more frequent than the other vowel-marks, is left to be supplied; thus, for | write a, and for ب write ba. 'Ain will then be more conveniently represented by ' instead of ˘.

† The a which precedes *alif* may of course be uttered by 'ain, as in the word عَام, or without ˘, عَام 'amm, 'common.' Observe, however, here, that 'ain cannot (like *alif* at the beginning of a word) follow a uttered by itself. But like *alif*, in the middle or end of a word, it may follow a, or any vowel uttered by any other consonant but itself, being itself quiescent, in

mark — is left out in printed books, so that practically, ā in the middle of a word, and ā at the beginning, stand for ā . The consonants ye and waw are used in a similar manner to lengthen ī and u respectively, as in أَوِي pil , 'an elephant,' پُر pūr , 'full.'* The same two consonants also form the diphthongal sounds e and o ; but the vowel-marks — and — are then omitted, as in أَوِي mez , 'a table,' سَوِي so , 'that same.' When the simple vowel — a precedes these same two consonants, it forms with them the diphthongal sounds ai and au , as in أَوِي ai , أَوِي au , سَوِي sair , 'perambulation,' طَوِي tawr , 'manner.'† Similarly in English, the letter h , like alif , may be said to lengthen the a in the word ah ! and y and w are sometimes letters of prolongation, as in key , raw , and form diphthongal

which case it does not exactly lengthen the a , but gives it a kind of bleating guttural sound: thus the first two letters of the word بَعْد ba'd , 'after,' may be uttered with a sound something similar to the bleating of a sheep: similarly, مَعَ ma , 'together with,' لَعَلَّ la'l , 'a ruby,' شِعْر sh'r , 'poetry.' Occasionally 'ain is quiescent after a consonant at the end of a word in which case it gives a deep guttural aspiration to the final consonant, thus, مَنْع man , 'prohibition.'

* There are a few words beginning with kh , in which w has not this prolonging effect on a previous — , as in خَوْش khush , 'pleased,' خَوْد khud , 'self,' the u being then represented by u . The explanation of this may be, that these words are really khwush , khwud , and that the sound of w is lost. (See 17, page 11.)

† But if ye and waw are initial, or are followed by a vowel, ye is then sounded as y , and waw as w ; thus يَا ya , 'or,' وَيَا wuh , 'that,' بَيَان baydn , 'explanation,' خِيَال khaydl , 'a thought,' مَيَّسَّر muyassar , 'attainable,' سِوَا siwd , 'except,' هَمَائُون Humayūn .

sounds, as in *buy*, *cow*, etc. The following Table will now be clear.

Name.	Power	Final.	Medial.	Initial.	Examples.
<i>Zabar</i>	a	اَ	ـَ	أ	آباد <i>abad</i> } These words shew that <i>zabar</i> is not expressed in practice.
<i>Alif</i> after <i>zabar</i>	ā	آ	ـَ	آ or آ	آباد <i>ābād</i> }
<i>Zer</i>	i	اِ	ـِ	إ	اِسْمِ جِنْسِ <i>ism-i-jins</i>
<i>Ye</i> after <i>zer</i> . . .	ī	یِ	ـِ	ایِ	پیری <i>piri</i> , این <i>in</i>
<i>Pesh</i>	u	اُ	ـُ	أ	پُشت <i>pusht</i> , اُر <i>ur</i>
<i>Wāw</i> after <i>pesh</i>	ū	وُ	ـُ	او	اَوْنِجْ <i>khūb</i> , خوب <i>ūneh</i>
<i>Ye</i> alone	e	یِ	ـِ	ایِ	ایک <i>ke</i> , نیک <i>nek</i> , ایک <i>ek</i>
<i>Ye</i> after <i>zabar</i> .	ai	یِ	ـِ	ایِ	آینتھ <i>ai</i> , سیر <i>sair</i> , آیتھ <i>ainth</i>
<i>Wāw</i> alone	o	وِ	ـِ	او	چوب <i>chob</i> , اور <i>or</i>
<i>Wāw</i> after <i>zabar</i>	au	وِ	ـِ	او	چوٹ <i>chauk</i> , اور <i>aur</i>

3. Observe.—Although *zabar* and *zer* are never, strictly speaking, final, they are so, practically, when followed by the suppressed *h*. (See 18, p. 11.)

4. Observe.—Since the vowels (with the exception of *e* and *o*, which are not found in Arabic words) may be uttered by 'ain (ع) at the beginning of a word, as well as by *alif* (ا), the only difference in the pronunciation being, that in the case of

'*ain* the sound proceeds from the lower muscles of the throat, the following words are given as examples : عَدْل 'adl, 'justice,' عَام 'amm 'common,' عِشْق 'ishq, 'love,' عِيد 'id, 'a festival,' عُذْر 'uzr, 'an excuse,' عُود 'ud, 'aloes,' عَيْب 'aib, 'a fault,' عَوْرَت 'aurat, 'a woman.'

PRONUNCIATION, ORTHOGRAPHICAL MARKS, ETC.

5. CONSONANTS.—ا *alif* and ع '*ain*, have already been explained.

6. ب *b*, پ *p*, ت *t*, ج *j*, چ *ch*, د *d*, ر *r*, ز *z*, س *s*, ش *sh*, ف *f*, ک *k*, گ *g*, ل *l*, م *m*, may be pronounced as in English, but گ has always the sound of *g* in *go*.

7. د *d* and ذ *ḏ*; the former is more dental than in English, more like *th* in *the*; the latter is exactly the English *d* in *drain*.

8. ر *r* and ړ *ṛ*; the latter of these is pronounced more like the *r* in the French *éternel*. It is, moreover, allied to and sometimes interchangeable with ذ *ḏ*, or Sanskrit ढ *ḍ*.

9. ت *t*, ث *ṭ*, ط *ṭ*; the first of these is more dental than in English, more like *th* in *thin*; the second is pronounced exactly like *t* in the English *true*; the third (*ṭ* or *ṭoe*) is nearly like *t* in *tin*.

10. س *s*, ص *ṣ*, and ث *ṣ*, are all three like *s* in English, but the last (*ṣ*) is pronounced by the Arabs like *th* in *though*.

11. ز *z*, ذ *ḏ*, ض *ḏ*, ظ *ḏ*, are all four like *z* in English, but the second (*ḏ* or *ḏāl*) is pronounced by the Arabs like *th*, and the third (*ḏ* or *ḏodd*) like *d*.

12. ڙ *zh* is peculiar to Persian, and pronounced like *z* in *glazier*.

13. ک *k*, and ق *q*; the latter of these is more guttural than the first, and is pronounced like *o* in *clique*, or *q* in *quoit*, *quack*, the root of the tongue being compressed against the upper part of the throat.

14. **خ** *kh* is a strong guttural, like *ch* in the Scotch word *loch*. Its sound has been compared to that made when clearing the throat before expectorating.

15. **غ** *g* is also a strong guttural, like the sound *gha* made in gargling.

16. **ن** *n* is like the English *n* in *not*; but at the end of a word, or sometimes in the middle, it is almost inaudible, excepting as it gives nasality to the preceding vowel, as in the French *bon*, the sound of *o* being forced through the nose: it may then be represented by *n̄*.

17. **و** *w* is like *w* in *way*. It also helps to form vowels, as already explained. Observe, that after **ح** *kh*, and followed by **ا** *a*, it is inaudible, and is then represented by **و** (with a dot); thus **خواب** *khwāb* is pronounced *khāb*, 'sleep.'

18. **ح** *h* and **هـ** *h* (**ا**, **و**, **ي**, **ا**); the former (**ح**) is a strong aspirate, even stronger than *h* in *haul*; the latter, when initial, is a weaker aspirate, more like *h* in *have*, and when final, being preceded by a short vowel, is almost inaudible, as in **بارس** *bārah*, 'twelve,' **و** *wuh*, 'that,' **متوجه** *mutawajjih*, 'attentive;' it is then often suppressed in the English character; thus **نا** *na* for *nah*, 'not,' **ك** *ki* for *kih*, 'that,' **بند** *banda* for *bandah*, 'a slave.' At the end of Arabic words it may have two dots over it, and is then pronounced like *t*, as **خلاصة** *khulāṣat*, 'essence.'

19. Observe.—When *h* is employed to aspirate the letters *k, g, ch, j, t, d, t, d, p*, and *b*, thus **ك**, **گ**, **چ**, **ج**, **ت**, **د**, **د**, **ت**, **پ**, **ب**, it is sounded immediately after the letter which precedes it; thus **ك** *kh* is pronounced as in *ink-horn*, or dropping the first two letters, '*khorn*'; **گ** *gh*, as in *dog-hole*, or '*ghole*'; **ت**

th, as in *ant-hill* or '*thill*'; دھ *dh*, as in *adhere*, or '*dhere*'; بھ *bh*, as in *abhor* or '*bhor*'. The butterfly form of *h* is then always used, excepting after *d* and *ḍ*. The *v*-shaped form (ﻩ) must always have a preceding vowel.

20. ی *y*, like *y* in *year*; it also helps to form vowels, as explained.

21. VOWELS.—ا *a*, as in *cedar*, *zebra*, or as *u* in *fun* (not as in *man*, *apple*, *fate*); آ *ā*, as in *art*; اِ *i*, as in *it*; اِي *ī*, as in *police*; اُ *u*, as in *pull*; اُو *ū*, as in *rule*; اِے *e*, as in *they*; اِيے *ai* as in *aisle*; او *o*, as in *go*; او *au*, as in the German *frau*, or as *ou* in *our*.

22. Observe.—A few Arabic words ending in *ye*, with *alif* over it (اِی), thus, اِیَّالِی *ta'dā*, 'Most High.' Observe that *ā* is pronounced, though not written, in the words اِلله *allāh*, 'God' (originally اِلله *al illāh*, 'the God'); رَحْمٰن *rahmán*, 'merciful'; هٰذَا *hāzā*, 'this.' It is generally indicated in Arabic by a small perpendicular *fathāh* (or sign for *a*), thus, هٰذَا.

23. Jazm ّ (meaning 'amputation,' 'cutting off,') placed over a letter, shews that it is quiescent, or has no vowel following it; as, بَنْدَة *banda*, 'a slave.'

24. *Tashdīd* ّ (meaning 'a strengthening'), placed over a letter, doubles it, and divides the syllable distinctly; as, شِدَّت *shid-dat*, 'force.' When placed over *ye* (يَ) after *zabar*, the first *y* may be represented by *i*, thus تَيَّار *tai-yār*, 'ready;' and when placed over *wāw* (و) after *pesh*, the *u* may blend with the first *w* into *ū*, thus قُوَّت *qu-wat*, 'power.'

25. *Tanwīn* ً (meaning 'núnation,' or 'using of *n*' at the end of a word), placed over final اِ *ā* shortens it and adds *n*, thus, اِتِّفَاقًا *ittifāqan*, 'by chance.'

26. *Wasla* آ (meaning 'union,' 'conjunction'), connects the final vowel of an Arabic word with the Arabic article ال *al* prefixed to a following word, in such a way that the ا *alif* utters that vowel, instead of uttering the *a* of *al*, which is therefore lost; thus, امير المؤمنين *amir-ul-mu'minin*, 'commander of the faithful,' طالب العلم *ṭalib-ul-'ilm*, 'a seeker of knowledge.' A final ي *i* is shortened into *i*; thus, في الحال *fi-l-hal*, 'instantly,' في الحقيقة *fi-l-haqiqat*, 'in truth.'

27. Observe.—That when the Arabic *al* is followed by any of the thirteen letters ت *t*, ط *ṭ*, د *d*, ر *r*, ن *n*, س *s*, ش *sh*, ز *z*, ذ *dh*, ظ *ẓ*, it is entirely lost; or rather the *a* of *al* is lost as before, and the *l* assimilates in sound (*without losing its form*) with the following initial letter; to denote which the mark *tashdid* is placed over that letter; thus, اخوان الصفا *ikhwān-uṣ-ṣafā*.

28. *Izāfat* (meaning 'addition,' 'adjunct') is used in Persian phrases. It is formed, first, by *zer* or *i*, after every consonant but the suppressed *s h*, ي *ye*, ا *alif*, and و *wāw*; secondly by *hamza*, with *zer* understood, after ي *ye* and after the suppressed *s h*; thirdly by ي *ye*, after ا *alif* and و *wāw*; and either takes the place of the English 'of,' or connects a substantive with its following adjective, as 1. شهر بغداد *shahr-i-Baghdād*, 'the city of Bagdad,' زبان شیرین *zabān-i-shirīn*, 'a sweet tongue.' 2. بنده خدا *banda-i-khudd*, 'a servant of God,' مای ناب *mai-i-ndāb*, 'pure wine.' 3. پای تخت *pā-i-takht*, 'the foot of the throne,' روی زیبا *ru-i-zebā*, 'a beautiful face.' Observe, however, that *zer* or *i* is used after *s h* (as well as after any other consonant) whenever the *s h* is manifested

(*gdhīr*) and not suppressed (*makhfiy*); thus, پادشاه بزرگ *pād-shāh-i-buzurg*, 'a great king,' گره سخت *girih-i-sakht*, 'a hard knot,' کوه نور *koh-i-nūr*, 'the mountain of light.'

29. TO BE TRANSPOSED INTO ENGLISH LETTERS.

اب, ابد, اعظم, امام, امارت, اکتیس, اجل, اجابت,
آثار, اثر, ابدال, آئین, آهو, اعضا, بادل, باد, باج, بائی
بأو, بباه, بابت, باب, بیاد, باب, باکره, بهائی, بیس, بیخ
بیج, بسنت, بدن, بتی, بچه, بانہ, بن, پات, پاپ, پتھر
پیٹھ, پھوٹنا, پنبہ*, پیچ, مخم, تلخ, تجاوز, تتیر, تات, تابعدار
تابع, تاب, تنبیہ*, تکلف, تأسف, تعویذ, تھاکر, تھتھول
تھگ, تھنڈا, ثمرہ, ثالث, ثابت, جیبہ, جھنجھلانا, جوتا
جناح, جگر, جفا, جبر, جب, چچا, چاہ, چتر, چپ, چھوٹا
چینج, چہرہ, چھاتی, حفاظت, حوصلہ, حجت, حجام
حجاب, حامل, حالت, خیانت, خفا, خستہ, ختچر, خاوند
خاک, خام, خیرات, درمن, درم, دتر, داغ, داد, دیدار
دھونا, دھشت, ڈال, ڈاک, ذکر, ذلیل, رزاق, رُخ, رحم
رات, راج, ریاضت, ریختہ, رفاقت, زیان, زنانه, زن, زشت
زاہد, سہل, سائب*, سرنج, سر, سود, سیڑھی, سیس, شہد

* * before *ḍ* or *p*, is pronounced and written *m*.

شَمْع , شَعْر , شَكْم , شَبِيه , شَارِع , شَاخ , صَلاحاً , صَاف صَيَد , صَبْر
 ضرر , طَهَارَت , طَيْش , طَلا , طَاوُس , طامِع , طَرَح , ظَلَمْت , ظَن
 ظَل , عَهْد , عُريَان , عَذَاب , عِبَارَت , عُمر , عابِد , عَجَب , عَقْد
 غِذا , غِزا , غَلَه , غول , غُور , فَصِيح , فاقه , فَرِيه , فَخْر , قَوس , قَلِيل
 قَصْر , قُرْب , كِهود , كُها , كُورَنش , كُرسِي , كان , گِهَرانا , گِهات , گُروه
 گُزَنَد , گُرم , لاچار , لَئيم , لَهو , لَيل , لوتِه , لِحاظ , لات , لاف , مِيخ
 مَهيا , مِهَارَت , موزِه , مَلال , مَشْرُوع , نَوم , نَوح , نَوَاب , نِيهانا
 نادِم , نَجْم , وَحْشَت , وَصَف , وافر , والا , هَييت , هوش , هَلْكا , هاتِه
 يَاس , يَازِباش , ياد , دارِالْخِلَافَت , خُلَاصَة التَّوَارِيخ , بِسْمِ اللّٰهِ الرَّحْمٰنِ
 الرَّحِيْم , عَلَيْكُمُ السَّلَام .

30. TRANSPOSE INTO THE HINDUSTANI CHARACTER.

Adá, db, dj, aḥmaq, ádmí, iltifát, alqissah, ittíld', í'timádd, ulfat, udás, unt, bad, bág, báwar, balkih, bijl, basti, bíll, bahánah, padar, patá, phalná, pióhhe, tabáh, tasdî, tasarruf, tafáwut, ta'ajjub, taufiq, tukurá, táng, sawáb, járd, jaház, jhúthá, jins, chitthí, chibillá, ohokrá, chiriyá, ḥadd, ḥirṣ, ḥilah, khabar, khwár, khauz, khair-khwáh, dām, dárú, diyádat, dhyán, dárhí, zabḥ, zauq, rutbah, ragbat, ranjídah, zist, zambúr, ziyán, subuk, saḥḥ, sukhan, sūraj, shurá, shukr, ṣarráf, za'if, za'am, ṭoḡá, ṣulm, 'umdah, 'ilm, 'dām, 'uhdah, 'álí, 'uzr, gam, fauran, faṣl, faẓl, qadam, qand'at, qá-im, kisht, karámat, khulná, kholná, garh, gekhūn, lutf, lá-iq, maṭlab, makhlaṣi, mazhab, nizámat, náfi', ní'mat, wa'z, wa'dah,*

* m before b or p becomes n when transposed into Hindústání.

hunar, yáwari, drá-ish-i mahfil, ru-e khúb, bandah-i wafáddár, máhi-i daryá, 'awámm-un-nás, iqbál-ud-daulah, fi-l-hál, fi-l-wáqí', núr-ul-'ain, ákhir-ul-amr.

Ek roz ek zálim Bádsháh tanhá shahr se báhir gayá, aur ek shakhś ko darakhṭ ke niche baithá dekhá, aur us se púchhá, ki Bádsháh is mulk ká kaisá hai, zálim hai, yá 'ádil? Us ne kahá, Bará hí zálim. Bádsháh ne púchhá, ki Tū mujhe pahchántá hai? kahá, nahín. Phir sháh ne kahá, kih Main Bádsháh is mulk ká hūn. Yih sunte hí woh shakhś dará, aur sháh se púchhá, ki Tū mujhe jántá hai? Sháh ne kahá Nahín. Tab us ne kahá, kih Main faláne sauddágar ká betá hūn, har mahíne men tīn tīn roz diwádnah hotá hūn, áj ká roz usí tīn roz se hai. Yih sunkar Bádsháh ne hañs diyá, aur use kuchh nah kahá.

GENDER OF NOUNS SUBSTANTIVE.

31. There is no neuter gender. All substantives are either masculine or feminine. Most names of living things in Hindústání will be known at once to be masculine or feminine from their meaning; thus, *betá*, 'a son,' *mard*, 'a man,' *qázi*, 'a judge,' *bhá-i*, 'a brother,' *rájá*, 'a king,' are of course masculine; and *betí*, 'a daughter,' *laríki*, 'a girl,' *aurat*, 'a woman,' are feminine.

32. As to the names of the things without life, it is not so easy to fix their gender in Hindústání. We may, however, lay down a few general rules for the guidance of the learner, as follows:—

How to distinguish Feminine Nouns.

33. Nouns ending in *i*, *t*, *sh*, are mostly feminine; as, *rotí*, 'bread,' *bát*, 'a word,' *talásh*, 'search,' *dánish*, 'knowledge.'

34. Many nouns in *r* and *n* are feminine; as, *sarkár*, 'government,' *talwár*, 'a sword,' *khábar*, 'news,' *bahár*, 'spring,' *ṣabr*, 'patience,' *qabr*, 'a grave,' *fajr*, 'morning,' *qadr*, 'worth,' *nazr*, 'a gift,' *nazar*, 'sight,' *kháṭir*, 'heart,' *fikr*, 'thought,' *umr*, 'life,'

gor, 'a tomb,' *lahar*, 'a wave,' *muhr*, 'a seal,' *nahr*, 'a stream,' *zanjir*, 'a chain,' *shamsher*, 'a sword,' *bhir*, 'a crowd,' *bher*, 'a sheep,' *diwar*, 'a wall,' *jan*, 'life,' *zuban*, 'the tongue,' *khizan*, 'autumn,' *dukán*, 'a shop,' *dastán*, 'a story,' *resmán*, 'cord,' *nán*, 'bread,' *zamin*, 'the ground,' *ástin*, 'a sleeve,' *jabin*, 'the forehead,' *gardan*, 'the neck,' *sozan* or *darzan*, 'a needle:' but an almost equal number are masculine, see rule 39.

35. Arabic dissyllabic words beginning with *ta*, and having *i* before the last consonant, are all feminine (except *ta'wiz*, 'an amulet'); as, *tadbir*, 'deliberation,' *taqṣir*, 'a fault,' *taṣwir*, 'a picture,' *tashrif*, 'honouring,' *ta'lim*, 'instruction.'

36. Except from r. 33 the following five masculine nouns in *i*; viz. *pani*, 'water,' *ghi*, 'clarified butter,' *ji*, 'life,' *moti*, 'a pearl,' *dahi*, 'curdled milk,' and a few others mostly derived from masc. or neut. Sanskrit nouns in *i*. Words like *qāzi*, 'a judge,' *bhā-i*, 'a brother,' *qāndi*, 'a waterman,' are necessarily masculine.

37. A few common exceptions in *t* and *sh* are also masculine; as, *bekht*, 'fortune,' *bānt*, 'a share,' *but*, 'an idol,' *dānt*, 'a tooth,' *darakhṭ*, 'a tree,' *dast*, 'a hand,' *dost*, 'a friend,' *gosht*, 'meat,' *khet*, 'a field,' *post*, 'skin,' *sharbat*, 'a drink,' *zarbaft*, 'brocade,' *takht*, 'a throne,' *waqt*, 'time,' *yagút*, 'a ruby,' *aish*, 'pleasure,' *dosh*, 'a fault,' *farsh*, 'a carpet,' *hosh*, 'sense,' *naqsh*, 'a picture,' *pāddish*, 'retaliation,' *gash*, 'stupor,' *tarkash*, 'a quiver.' The only masculines in *ish* are *khálish* (also f.) 'suspicion,' and *bálish*, 'a pillow.'

How to distinguish Masculine Nouns.

38. Nouns ending in *a* or *á*, or any other letter besides those mentioned at r. 33, are generally masculine; as, *bachcha*, 'the young of any animal,' *banda*, 'a slave,' *daryá*, 'a river,' *mulk*, 'a country,' *táj*, 'a crown,' *dil*, 'the heart,' *pánw*, 'the foot,' *sir*, 'the head,' *bág*, 'a garden,' *munh*, 'the mouth,' *gunáh*, 'a fault.'

39. Many nouns in *r* and *n* are masculine; as, *dar*, 'a door,' *ghar*, 'a house,' *angúr*, 'a grape,' *shir*, 'milk,' *khár*, 'a thorn,' *'uzr*, 'excuse,' *din*, 'a day,' *dín*, 'religion,' *mihmán*, 'a guest,' *badan*, 'the body,' *dáman*, 'skirt,' *darman*, 'a remedy,' *khirman*, 'a store of grain,' *d-in*, 'a rule:' but see r. 34.

40. Arabic words of three syllables beginning with *ta* and

having a medial consonant doubled, like *taṣarruf*, 'expenditure,'—or beginning with *ta* and having a medial vowel lengthened, like *tafdwut*, 'difference,' the vowel *u* being enclosed in the third syllable—are generally masculine. Also many Arabic words of two syllables beginning with *i* and having *d* in the last syllable, as *inṣāf*, 'justice.' A common exception, however, under the first head is the feminine word *tawajjuh*, 'favour.'

41. Except from r. 38 the following common feminine nouns: *kitāb*, 'a book,' *shab*, night,' *ṭalab*, 'search,' *ṭap*, 'fever,' *top*, 'a cannon,' *fawj*, 'an army,' *maṭij*, 'a wave,' *ṣubḥ*, 'morning,' *fath*, 'victory,' *ṭarah*, 'manner,' *ṣalāḥ*, 'counsel,' 'plan,' *ṣulḥ*, 'peace,' *rūḥ*, 'spirit,' *shdkh*, 'a branch,' *bekh*, 'a root,' *mekh*, 'a nail,' *bdd*, 'wind,' *ddd*, 'a gift,' *murdd*, 'desire,' *ydd*, 'recollection,' *farydd*, 'complaint,' *maṣjid*, 'a mosque,' *maḍad*, 'assistance,' *khīrad*, 'wisdom,' *ḥamd*, 'praise,' *masnad*, 'a throne,' *nind*, 'sleep,' *ummed*, 'hope,' *id*, 'a feast,' *qaid*, 'bondage,' *dawdz*, 'voice,' *niydz*, 'petition,' *chiz*, 'thing,' *mez*, 'a table,' *sāns*, 'a sigh,' *maṭlis*, 'an assembly,' *jins*, 'race,' *hīr*, 'avarice,' *arz*, 'a petition,' *ṭama*, 'avarice,' *tawaqqū*, 'hope,' *teg*, 'a sword,' *ṭaraf*, 'side,' *khārīf*, 'autumn crop,' *khālq*, 'people,' *raunaq*, 'beauty,' *bandūq*, 'a musket,' *ṣandūq*, 'a box,' *ṭarīq*, 'a way,' *khāk*, 'dust,' *ḍdk*, 'post,' *poshāk*, 'dress,' *ndk*, 'the nose,' *kumak*, 'aid,' *dg*, 'fire,' *bāq*, 'a rein,' *bāng*, 'voice,' *ṭāng*, 'the leg,' *jāng*, 'war,' *dāl*, 'pulse,' *dāl*, 'a branch,' *maṣāl*, 'proverb,' *manzil*, 'a day's journey,' 'a stage,' *aql*, 'wisdom,' *naql*, 'a story,' *jhl*, 'a lake,' *shdm*, 'evening,' *rasm*, 'custom,' *qism*, 'kind,' 'sort,' *qasam*, 'an oath,' *chashm* (also m.) 'the eye,' *qaum*, 'a tribe,' *bū*, smell,' *ndw*, 'a boat,' *dārū*, 'medicine,' *jīlau*, 'retinue,' *sipah*, 'an army,' *nigdh*, 'a look,' *jibh*, 'the tongue,' *dnkh*, 'the eye,' *jagah*, 'a place.'

42. Except also a few feminine Sanskrit nouns ending in *d*, as *kirpā*, 'favour,' *pūjā*, 'worship,' and a few feminine Arabic nouns in *d*, as *bald*, 'evil,' *hawā*, 'air,' 'lust,' *khaṭd*, 'fault,' *ibtidd*, 'beginning,' *intihd*, 'end,' *ḍunyā*, 'the world,' *tamannā*, 'a request,' *ṣand*, 'praise,' *ḡizd*, 'food,' 'aḡd, 'a gift,' *du'd*, 'prayer,' *qazd*, 'fate,' *add*, 'performance,' *dagd*, 'deceit,' *dawd*, 'medicine,' *ḥayd*, 'shame;' and a few others, as *ṭhilyd*, 'a water-pot,' *ḍibiyd*, 'a small box,' *parwā*, 'care,' *chd*, 'tea.'

DECLENSION OF NOUNS.

43. The cases are expressed by certain prepositions, more properly called postpositions; as,

For the Agent

— Genitive either	<i>ne</i> , 'by.'
— Dative and Accusative	<i>kā</i> or <i>ke</i> or <i>kī</i> , 'of.'
— Ablative	<i>ko</i> , 'to.'
— Locative	<i>se</i> , 'from,' 'with,' 'than.'
	<i>men</i> , <i>par</i> , <i>tak</i> , 'in,' 'on,' 'up to.'

44. Hence it appears that in Hindústání the cases are expressed by little words like the English 'by,' 'of,' 'to,' 'from,' 'in,' etc.; but these in Hindústání, instead of being placed before, are placed after a noun to form a case. Thus the Agent is expressed by *ne* placed *after* a noun.

45. The Genitive case is expressed by either *ká*, or *ke*, or *ki*, placed *after* a noun; the Dative by *ko*; the Ablative by *se*; the Locative by *men*, or *par*, or *tak*.

46. The Accusative (or Objective) is expressed either by *ko* like the dative, or, as in English, it is the same in form with the nominative.

47. The Vocative case is expressed by placing *ai* *before* a word, in the same way as 'O' in English.

48. The Nominative may be regarded as the first form of a word, and the only word in a sentence which is not in any case. If *singular*, it is always unchangeable in Hindústání.

49. So also the nominative *plural* of all *masculine* words in Hindústání which end in any other letter but *á* or *a* is unchangeable.

50. But if a *masculine* word end in *á* or *a* then *á* or *a* are changed to *e* in the nominative plural; thus, *beṭá*, 'a son,' becomes *beṭe*, 'sons,' in the nominative plural, and *banda*, 'a slave,' becomes *bande*, 'slaves.' (Many learned Muhammadans, however, retain *banda* both in singular and plural.)

51. If a *feminine* word end in *í* it adds *áñ* in the nominative plural, as *beṭí*, 'a daughter,' becomes *beṭí-áñ*, 'daughters.'

52. Note.—In the same way, *jørú*, 'a wife,' makes *jørú-áñ*, 'wives.' Masculine words ending in *í*, like *sipdhi*, 'a soldier,' are of course unchangeable in the nominative plural.

53. If the word end in *á* or any other letter but *í* or *ú*, and be *feminine*, then *en* is added in the nominative plural; thus, *balá*, 'evil,' becomes *balá-en*, 'evils,' and *bát*, 'a word,' becomes *bát-en*, 'words,' in the nominative plural.

54. Note.—Masculine words ending in *á*, like *rájá*, ‘a king,’ are of course unchangeable in the nominative plural.

55. Nearly all masculine words ending in *á* change that letter to *e* in all the cases of the singular, as well as in the nominative plural.

56. Every noun in the language, of whatever gender, and whether ending in vowel or consonant, must add *on* in all the cases of the plural, that is in all other forms of the plural noun but the nominative.

57. The vocative plural, however, rejects the *n* and leaves *o*.

58. Taking then the four kinds of nominative plural at Rules 49, 50, 51, 53, we have four sorts or classes of nouns, two for the masculine, and two for the feminine.

59. Observe.—The nominative plural is the mark of difference between the four classes.

60. FIRST DECLENSION.—MASCULINE NOUNS.

Like *mard*, ‘a man,’

{ Nom. Sing. *Mard*, a man.

{ Agent, *Mard ne*, by a man.

Gen. *Mard ká*, or *ke*, or *kí*, of a man.

Dat. *Mard ko*, to a man.

Acc. *Mard ko* (or *mard*), a man.

Ab. *Mard se*, from a man.

Loc. *Mard men*, in a man.

Voc. *Ai mard*, O man.

{ Nom. Plural. *Mard*, men.

{ Agent. *Mardon ne*, by men.

Gen. *Mardon ká*, or *ke*, or *kí*, of men.

Dat. *Mardon ko*, to men.

Acc. *Mardon ko* (or *mard*), men.

Ab. *Mardon se*, from men.

Loc. *Mardon men*, in men.

Voc. *Ai mardo*, O men.

61. A few masculine nouns in *á* and *i* may be declined like *mard*; as *rájá*, ‘a king,’ *Khudá*, ‘God,’ *qázi*, ‘a judge,’ *bhá-i*, ‘a brother.’ The nominative plural of these will be the same as the singular, see. r. 65.

62. *Páñw*, ‘a foot,’ *gáñw*, ‘a village,’ and *náñw*, ‘a name,’ of the first declension of masculines, change *ñw* into *on* in the oblique cases plural; and the plural termination *on* is then dispensed with. A form *pá-on*, *gá-on*, *nd-on*, exists also for the singular and nominative plural.

63.

SECOND DECLENSION.—MASCULINE NOUNS.

Like *beṭḍ*, 'a son,' *banda*, 'a slave.'

This is the only declension which changes the final letter of the noun.

64. Masculine nouns ending in *d* or *a* change those terminations to *e* in the oblique cases* singular and in the nominative plural, and to *on* in the other cases of the plural, except the vocative, which ends in *o*.

{ Nom. Sing. *Beṭḍ*, a son.{ Agent. *Beṭe ne*, by a son.Gen. *Beṭe ká*, or *ke*, or *kí*, of a son.Dat. *Beṭe ko*, to a son.Acc. *Beṭe ko* (or *beṭḍ*), a son.Ab. *Beṭe se*, from a son.Loc. *Beṭe men*, in a son.Voc. *Ai beṭe*, O son.{ Nom. Plural. *Beṭe*, sons.{ Agent. *Beṭon ne*, by sons.Gen. *Beṭon ká*, or *ke*, or *kí*, of sons.Dat. *Beṭon ko*, to sons.Acc. *Beṭon ko* (or *beṭe*), sons.Ab. *Beṭon se*, from sons.Loc. *Beṭon men*, in sons.Voc. *Ai beṭo*, O sons.

65. Similarly, *banda*, 'a slave,' gen. sing. *bande ká*, *-ke*, *-kí*; nom. pl. *bande*†; gen. *bandon ká*, *-ke*, *-kí*, etc. Words ending in *ya* generally change *ya* into *e* instead of into *ye*; thus, *kirdya*, 'hire,' makes *kird-e ká* instead of *kirdye ká*. The word *rúpiya*, 'a rupee,' is either *rúpiye*, *rúpa-e*, *rupaye*, or *rúpai*, in the inflected singular and nom. plural.

66. A few masculine nouns derived from the Sanskrit, Persian, or Arabic, preserve their finals unchanged like *mard* in the sing. and nom. pl. In the other cases they add *on* to the final: thus, *rájd*, 'a king'; Nom. *rájd*; Gen. *rájd ká*, *-ke*, *-kí*; Nom. pl. *rájd*; Gen. *rájd-on ká*, *-ke*, *-kí*, etc. Similarly, *Khudd*, 'God,' *gadd*, 'a beggar,' *ddnd*, 'a sage,' *pitd*, 'a father,' *daryd*, 'a river,' *mullá*, 'a teacher,' *lald*, 'a master,' *bábd*, 'a father.'

67. Observe—*d* and *ah* as the final of *feminine* nouns also remain unchanged in the sing., but in the nom. pl. add *en*; see rr. 73, 75.

68. *Baniydn*, 'a shopkeeper' (for the more common *baniyd*), is treated as if ending in *d*, and makes in the gen. case either *baniyen ká* or *baniye ká*. So

* The oblique cases are all the cases except the nominative.

† But the sing. *banda* can be used for the nom. plur.

also, *ro-dn*, 'a hair,' makes *ro-en kd*, etc. This rule applies to one or two other similar nouns.

69.

THIRD DECLENSION.—FEMININE NOUNS.

Like *beſi*, 'a daughter.'

Feminine nouns ending in *i*, and indeed all other feminine nouns, are declined like *mard* of the first declension, excepting in one case, the nom. pl., where those in *i* add *dn*, and those of the fourth declension ending in any other letter add *en*: see rr. 72, 73.

70. Hence it appears that the third and fourth declensions hardly deserve to be considered different from the first, as they only differ in the nom. plural.

{ Nom. Sing. <i>Beſi</i> , a daughter.	{ Nom. Pl. <i>Beſi-dn</i> , daughters.
{ Agent. <i>Beſi ne</i> , by a daughter.	{ Ag. <i>Beſi-on ne</i> , by daughters.
Gen. <i>Beſi kd</i> , or <i>ke</i> , or <i>ki</i> , of a daughter.	Gen. <i>Beſi-on kd</i> , or <i>ke</i> , or <i>ki</i> , of daughters.
Dat. <i>Beſi ko</i> , to a daughter.	Dat. <i>Beſi-on ko</i> , to daughters.
Acc. <i>Beſi ko</i> (or <i>beſi</i>), a daughter.	Accus. <i>Beſi-on ko</i> (or <i>beſi-dn</i>), daughters.
Ab. <i>Beſi se</i> , from a daughter.	Ab. <i>Beſi-on se</i> , from daughters.
Loc. <i>Beſi men</i> , in a daughter.	Loc. <i>Beſi-on men</i> , in daughters.
Voc. <i>Ai beſi</i> , O daughter.	Voc. <i>Ai beſi-o</i> , O daughters.

71. *Jorú*, 'a wife,' like *beſi*, makes *jorú-dn* in nom. plural.

72.

FOURTH DECLENSION.—FEMININE NOUNS.

Like *bát*, 'a word,' *balá*, 'evil.'

{ Nom. Sing. <i>Bát</i> , a word.	{ Nom. Plural. <i>Bát-en</i> , words.
{ Agent. <i>Bát ne</i> , by a word.	{ Agent. <i>Báton ne</i> , by words.
Gen. <i>Bát ká</i> , or <i>ke</i> , or <i>ki</i> , of a word.	Gen. <i>Báton ká</i> , or <i>ke</i> , or <i>ki</i> , of words.
Dat. <i>Bát ko</i> , to a word.	Dat. <i>Báton ko</i> , to words.
Acc. <i>Bát ko</i> (or <i>bát</i>), a word.	Acc. <i>Báton ko</i> (or <i>báten</i>), words.
Ab. <i>Bát se</i> , from a word.	Ab. <i>Báton se</i> , from words.
Loc. <i>Bát men</i> , in a word.	Loc. <i>Báton men</i> , in words.
Voc. <i>Ai bát</i> , O word.	Voc. <i>Ai báto</i> , O words.

73. Like *bāt*, are declined feminine nouns in *ā*; as, *bald*, 'evil,' nom. pl. *bald-en*, gen. pl. *bald-on ká*, etc.; and all other feminine nouns excepting those ending in *ī*, which constitute the third declension. *Gā-e*, f. 'a cow,' makes *gā-en* in the nom. pl.; and resembles *gāw*, 'a villager,' (r. 62) in making *gā-on* in the oblique plural.

74. A few feminine nouns in *iyd* form their nom. pl. by adding *z* instead of *en*: thus, *philiyd*, 'a water-pot;' nom. pl. *philiydz*.

75. Observe.—Nouns of two short syllables, the latter of which encloses short *a*, may drop the *a* in the oblique cases plural; as, *jagah*, f. 'a place,' gen. pl. *jaghon ká* or *jagahon kd*. Similarly, *baras*, m. 'a year,' *barson kd*. The nom. pl. of *jagah* is said to be *jaghen*; but the nom. sing. may be used for the nom. pl., as in the case of nouns ending in the imperceptible *ā*, like *malika*, 'a princess,' *fdtiha*, 'an opening prayer:' see also r. 65, note.

76. Note.—Persian and Arabic nouns sometimes adopt the Persian pl. termination *dn* for animate objects, and *hd* or (Arabic) *dt* or *jdt* for inanimate; as, *sāqi-dn*, 'cup-bearers,' *sālhd*, 'years,' *shubajdt*, 'provinces.' These terminations may occur in Persian phrases where the *izdfat* (r. 28) is used, as *mādar-i-brāhmandn*, 'mother of the Brahmans,' for the Hindústānī *mā brāhmanon ki*. In one or two words *dn* is used for the plural of inanimate objects; as *chirdgdn*, 'lamps.'

OF THE THREE WAYS OF FORMING THE GENITIVE.

77. In all Hindústānī nouns the genitive is formed in one of three ways, either, firstly, by adding *ká*; or, secondly, by adding *ke*; or, thirdly, by adding *kī*. It is most important, then, to know whether *ká*, *ke*, or *kī*, has to be used, and in order to explain this subject more clearly, we will, for shortness, call the noun which is in the genitive case (formed by the addition of either *ká*, *ke*, or *kī*) the genitive noun. And, first, let it be noted, that as words ending in *ā* are generally masculine, and those ending in *ī* feminine, so in the same manner *ká* is masculine, and *kī* feminine; but we are not, therefore, to suppose that when a word is masculine it must take *ká*, and when feminine take *kī*, to form the genitive.

78. In truth the choice of *ká*, or *ke*, or *kī*, to form the genitive, has nothing to do with the gender of the genitive noun itself, but only with the gender of that other noun in the sentence

to which it is most closely joined or related. The other noun (which we may call the governing or directing noun) may either come before or after the genitive noun, as in English; thus, 'the man's shoe,' or 'the shoe of the man;' where the genitive noun is 'man' (in Hindústání *mard*), and the governing noun which is to direct us in forming the genitive is 'shoe' (*júti*). Now *júti*, 'a shoe,' in Hindústání happens to be feminine; therefore the genitive noun, *mard*, 'a man,' although masculine, must take the feminine *ki* to form the genitive. Hence 'the man's shoe,' in Hindústání will be *mard ki júti*. So also in a sentence like 'the daughter's pitcher,' *beṭi ká ghará*, the genitive noun *beṭi*, 'a daughter,' does not form its genitive with *ki*, although *beṭi* is feminine, but with *ká*, because the governing or directing noun *ghará*, 'a pitcher,' is masculine.

79. When, however, the directing noun is masculine, and *not* in the nominative singular, then the genitive noun must take *ke* instead of *ká*, just as nouns like *beṭi* and *ghará* change *á* to *e* in all other forms of the singular but the nominative; thus, 'in the pitcher of the daughter,' would be in Hindústání *beṭi ke gharé men*; *ke* being used instead of *ká*, because *gharé men* is *not in the nominative* singular.

80. The fact is, that a noun in the genitive case may be regarded as a kind of adjective agreeing with the word to which it is joined, just as in English, we change a genitive noun into an adjective when we say 'a golden platter,' for 'a platter of gold,' expressed in Hindústání by *soné ki rikábi*. The genitive noun being thus made into a kind of adjective, generally goes before the noun to which it is joined, just as an adjective goes before its substantive in English; thus, *soné ki rikábi*, 'gold-of platter,' or 'golden platter,' *mard ki júti*, 'man-of shoe.'

81. Note, however, that in many books framed on the Persian model, this order is often reversed; as, *rikábi soné ki*, 'platter gold-of,' *júti mard ki*, 'shoe man-of.'

The following three rules will now be clear, and must be carefully learnt by heart:—

82. Rule 1.—The genitive noun (that noun which in English is either preceded by *of* or ends in 's) takes *ká*, when the other noun to which it is joined is masculine and in the nominative singular; thus, *mard ká beṭá* [or *beṭá mard ká*], 'the son of the man.'

83. Rule 2.—The genitive noun takes *ke* when the other noun to which it is joined is masculine, but *not* in the nominative singular. (Also, when the other noun is a masculine substantive in any case or form but the nominative used *adverbially*, some preposition being generally understood). Examples, *mard ke beṭe* [or *beṭe mard ke*], 'the sons of the man,' *mard ke beṭe se* [or *beṭe se mard ke*], 'from the son of the man,' *mard ke áge* [or *áge mard ke*], 'in front of the man.'

84. Rule 3.—The genitive noun takes *kí* when the other noun is feminine, whatever its case, and whether singular or any case or form but the nominative used *adverbially*). Examples, plural. (Also, when the other noun is a feminine substantive in *mard kí beṭi* [or *beṭi mard kí*], 'the daughter of the man,' *mard kí beṭi-án* [or *beṭi-án mard kí*], 'the daughters of the man,' *mard kí beṭi se* [or *beṭi se mard kí*], 'from the daughter of the man,' *mard kí beṭi-on se*, 'from the daughters of the man,' *shahr kí taraf*, 'towards (in the direction of) the city.'

85. Note.—The Persian genitive is sometimes used in Hindústání, and is formed by putting the vowel *i*, or sometimes *e*, in the place of the English 'of,' as indicated at r. 28.

ADJECTIVES.

86. Adjectives ending in *á* change this termination to *e* or *i*, according to the number, gender, or case of the substantive they

qualify; the rule being the same as for *kā, ke, ki* (see rr. 82-84); as, *bardā, -re, -ri*, 'great.'

87. Some adjectives, however, ending in *d* of Arabic and Persian origin remain unchanged; as, *dānd*, wise.'

88. All other adjectives remain unchanged; as, *pāk mard*, 'a pure man,' or 'pure men,' *pāk 'aurat*, 'a pure woman,' *pāk 'auratēn*, 'pure women,' *siyāda raunaq*, 'excessive beauty.'

89. The particle *ad*, used to express resemblance and intensity, is changeable (like adjectives ending in *d*) to *se* and *si*, according to the rule for *kā, ke, ki* (rr. 82-84): thus, *tujh ad dāmi*, 'a man like you,' *pari si 'aurat*, 'a fairy-like woman,' *bahut se ghore*, 'a great many horses.'

90. Observe.—*Sd* governs the genitive case either expressed or understood; when *kā* is expressed, *kā sd*, ('like that of') will follow the rule for the changes of *ad*.

91. The ordinals up to *fourth* change their final *d* according to the same rule. The termination *dān*, which marks the remaining ordinals, is changeable to *en* and *ēn* on the same principle.

92. *Bāydn* 'left' (not 'right') follows the same rule.

93. Adjectives generally precede their substantives. But in Persian phrases the vowel *i* or sometimes *e* (called *izāfat*) is used to connect an adjective with a substantive, in which case the adjective comes last; as *zubān-i-shirīn*, 'a sweet tongue,' *khayāl-i-khām*, 'a vain idea,' *jawān-i-khūbshurat*, 'a beautiful youth.' The vowel *e* is used after a noun ending in *ā* or *ū*: as, *balā-e-nāgahānī*, 'a sudden calamity,' *rū-e-zebā*, 'a beautiful face.'

94. Adjectives, when they precede their substantives, do not take the plural terminations *ān, en, on*; thus, *gori larḳī-ān*, 'fair girls' (not *gori-ān larḳī-ān*); *khūb kitāben*, 'fine books' (not *khūben kitāben*); *gori larḳon ne*, 'by fair boys' (not *goron larḳon ne*); *aise achchhe kāmōn se*, 'from such good deeds.'

95. But when the adjective comes last, it may sometimes (especially in poetry) assume the plural terminations; as, *rāten bhāri-ān*, 'tedious nights,' *koḥri-ān bahut ūnchī-ān*, 'very lofty rooms.'

96. The following table exemplifies the preceding rules :

ā	e	ī
<i>gord laṛka</i> 'a fair boy.'	<i>gore laṛke ko,</i> 'to a fair boy.'	<i>gori laṛki,</i> 'a fair girl.'
	<i>gore laṛke,</i> 'fair boys.'	<i>gori laṛki-dn,</i> 'fair girls.'
	<i>gore laṛkon kd,</i> 'of fair boys.'	<i>gori laṛki-on kd,</i> 'of fair girls.'
<i>baṛd maṛd,</i> 'a great man.'	<i>baṛe maṛd kd,</i> 'of a great man.'	<i>baṛi kitāb kd,</i> 'of a large book.'
	<i>baṛe maṛd,</i> 'great men.'	<i>baṛi kitāben,</i> 'large books.'
	<i>baṛe mardon par,</i> 'on great men.'	<i>baṛi kitābon men,</i> 'in large books.'
<i>khūb laṛka,</i> 'a fine boy.'	<i>khūb laṛke,</i> 'fine boys.'	<i>khūb laṛki,</i> 'a fine girl.'
<i>kald sd ghord,</i> 'a blackish horse.'	<i>kald se ghore par,</i> 'on a blackish horse.'	<i>kālī si ghori-dn,</i> 'blackish mares.'
<i>ḍand maṛd,</i> 'a wise man.'		
<i>ḍand maṛd,</i> 'wise men.'		
<i>ḍand maṛd ko,</i> 'to a wise man.'		
<i>us kd sd jism,</i> 'a body like that of his.'	<i>us ke se jism ko,</i> 'to a body like that of his.'	<i>Hātim ki si saḥḥawat,</i> 'liberality like that of Hātim.'
<i>pahld maṛd,</i> 'the first man.'	<i>dūse maṛd ko,</i> 'to the second man.'	<i>tisri raṇḍi,</i> 'the third woman.'
<i>pānchvān laṛka,</i> 'the fifth boy.'	<i>aḥḥaṭvān laṛke ko,</i> 'to the sixth boy.'	<i>sātvin laṛki,</i> 'the seventh girl.'

COMPARISON OF ADJECTIVES.

97. The termination of adjectives undergoes no change to express comparison. All that is required is to put the noun substantive or pronoun in the ablative case; thus, *us se achchhd*, 'better than that,' *sulh jang se achchhi hai*, 'peace is better than war,' *wuh sulán se bard hai*, 'he is greater than a king:' see syntax, r. 368.

98. Sometimes the adverbs *ziydda* and *aur* (meaning 'more' are joined to the adjective, as in English.

99. The superlative degree may be expressed by *sab se*; as, *sab se bard*, 'greatest of all' ('than all greater').

100. Sometimes the adjective is doubled; as, *achchhd achchhd*, 'very good.'

101. The Persian terminations *tar* and *tarin* and the Arabic prefix *a* are occasionally used; as, *khub-tar* or *ahsan*, 'more beautiful,' *khub-tarin* or *ahsan*, 'most beautiful.' Similarly, *bihtar*, *bihtarin*, 'better,' 'best.'

PRONOUNS.

102. In Hindústání, pronouns have no difference of form to express difference of gender. They differ only in number and person; thus:

FIRST PERSON.

103.

Main, I.

{ Nom. Sing. *Main*, I.
 { Agent. *Main* *ne*, by me.

{ Nom. Plural. *Ham*, we.
 { Agent. *Ham* *ne*, or *hamon* *ne*,
 by us.

Gen. *Merá*, or *mere*, or *meri*
 (*mujh ká*, etc.), of me, my.

Gen. *Hamárá*, or *hamáre*, or
hamári, of us, our.

Dat. Acc. *Mujh ko*, or *mujhe*, to
 me, me.

Dat. Acc. *Ham ko*, or *hamen*,
 us.

Ab. *Mujh se*, from me.

Ab. *Ham se*, from us.

Loc. *Mujh men*, in me.

Loc. *Ham men*, in us.

104.

SECOND PERSON.

Tú, Thou.

{ Nom. Sing. *Tú*, or *tain*, thou.
 { Agent, *Tú* *ne*, by thee.

{ Nom. Plural. *Tum*, you.
 { Agent. *Tum* *ne*, or *tumhon* *ne*,
 by you.

Gen. *Terá*, or *tere*, or *teri* (*tujh ká*, etc.), of thee, thy.

Dat. Acc. *Tujh ko*, or *tujhe*, to thee, thee.

Ab. *Tujh se*, from thee.

Loc. *Tujh men*, in thee.

Voc. *Ai tú*, O thou.

Gen. *Tumhárd*, or *tumháre*, or *tumhári*, of you, your.

Dat. Acc. *Tum ko*, or *tumhen*, to you, you.

Ab. *Tum se*, from you.

Loc. *Tum men*, in you.

Voc. *Ai tum*, O ye.

105.

THIRD PERSON.

Wuh, He, she, it, that.

{ Nom. Sing. *Wuh*, he, she, it, that.

{ Agent. *Us ne*, by him.

Gen. *Us ká*, or *ke*, or *kí*, of him, of her, his, etc.

Dat. Acc. *Us ko*, *use*, to him, him, her, etc.

Ab. *Us se*, from him, from her, etc.

Loc. *Us men*, in him, in her, etc.

{ Nom. Plural. *We*, or *wuh*, they, those.

{ Agent. *Un ne*, or *unhon ne*, by them, etc.

Gen. *Un ká*, or *ke*, or *kí*, or *unh ká*, etc., or *unhon ká*, etc., of them, etc.

Dat. Acc. *Un ko*, or *unhen*, or *unhon ko*, to them, them, etc.

Ab. *Un se*, or them, etc.

Loc. *Un men*, in them, etc.

106.

Yih, He, she, it, this.

{ Nom. Sing. *Yih*, he, she, it, this.

{ Agent. *Is ne*, by him, by her, by this, etc.

Gen. *Is ká*, or *ke*, or *kí*, of him, of her, etc.

Dat. Acc. *Is ko*, or *ise*, to him, to her, etc.

Ab. *Is se*, from him, from her, from this, etc.

Loc. *Is men*, in him, in her, in this, etc.

{ Nom. Plural. *Ye*, or *yih*, they, these.

{ Agent. *In ne*, or *inhon ne*, by them, etc.

Gen. *In ká*, or *ke*, or *kí*, of them, etc.

Dat. Acc. *In ko*, or *inhen*, or *inhon ko*, to them, etc.

Ab. *In se*, from them, etc.

Loc. *In men*, in them, etc.

107. Observe that the first and second pronouns may add either *-rd* or *-re* or *-ri* for their gen. sing., and either *-drd* or *-dre* or *-dri* for their gen. pl., according to the rule for the use of *ká*, *ke*, *kí*, in the declension of nouns (see rr. 82-84). In the dat. and acc. they may add either *e* or *ko* for the sing., and either *en* or *ko* or *on ko* for the plural. Sometimes *h* is added to the pronominal base in the plural before the postpositions and before *on*. When *on* is used, the plural pronoun, which may otherwise stand for the singular, generally, but not always, has a plural meaning.

108. Observe that the forms *merá*, *terd*, etc., are rather pronoun adjectives, used like our English 'my,' 'thy,' 'our,' etc., and that *mujh ká*, *tujh ká*, are the proper forms of the genitive, though they rarely appear except in poetry, or when the pronoun is separated from *ká* (the sign of the genitive case) by another word, or rarely before adverbs governing the genitive; thus, *merá befá*, 'my son;' but *mujh kam-bakhht ká*, 'of me ill-fated,' *mujh pás* (for *mujh ke pás*), 'near me.' So also the sign of the agent (*ne*) is added to the nominative forms *main* and *tú*, and not to *mujh* and *tujh*, unless the *ne* be separated from its pronoun by another word; thus, *main ne*, 'by me,' but *mujh kam-bakhht ne*, 'by me the ill-fated.'

109. The nominative form of the pronouns *wuh*, *yih*, *jo*, *so*, etc., are occasionally used as accusative cases. *Wo*, meaning 'he,' 'that,' 'they,' 'those,' is sometimes used for *wuh*; and both *wuh* and *yih*, though said to be singular, may be used as plurals.

110. The relative pronoun which answers to 'who,' 'which,' in English, is *jo* or *jaun* (nominative singular and plural). The cases of this relative pronoun are formed exactly like those of *yih* at r. 106, the only difference being that the letter *j* is put before each; thus, gen. sing. *jis ká*, gen. pl. *jin ká*, dat. and acc. sing. *jis ko* or *jise*, and so on.

111. Note.—The relative *jo* is sometimes joined to *kol* and *kuchh* to express

the English 'whoever,' 'whatever,' etc.; thus, *jo koi*, 'whoever,' 'whosoever,' *jo kuchh*, 'whatsoever.'

112. The pronoun used in asking a question, like 'who?' 'which?' in English, is *kaun* (nominative singular and plural). In forming its cases we have merely to put *k* for the *j* of the relative at r. 106; thus, *kis ká*, *kin ká*, etc.

113. Another useful pronoun, *kyá*, used like 'what?' 'how?' makes *káhe ká*, *káhe ko*, etc. *Kyá* may be used with plural nouns, but has no plural cases.

114. In English the pronouns 'he,' 'that,' 'they,' 'those,' 'that same,' are used correlatively to the relative pronouns 'who,' 'which,' 'whoever,' 'whatever,' etc. In Hindústání the pronoun often used correlatively to *jo* is *wuh*, at r. 105; but the proper correlative to *jo* is *so* or *taun* for the nominative sing. or plural (the cases being formed by putting *t* before the cases of *yih*); thus, *tis ká*, *tin ká*, etc.

Note.—The pronoun correlative to *jo* often comes in Hindústání in the latter part of the sentence; thus, the English sentence, 'I will do that which you order,' would be in Hindústání, 'whatever you order, that same will I do.'

115. The pronoun which answers to the English 'self,' in Hindústání is *áp* (nominative singular and plural), and this word *áp* may equally stand for 'myself,' 'thysself,' 'himself,' 'themselves,' etc.; thus, *main áp*, 'I myself,' *áp áyá*, 'he himself has come,' *áp áe*, 'they themselves have come.'

116. The genitive case of *áp*, 'self,' is *apná* or *apne*, or *apní* (never *ápna* or *áp ká*); and the accusative used in books is either *apne taín* or *áp ko*. For the ablative and locative, *áp se* and *áp men* are found; and in the plural a phrase *ápas men* is common, to express 'among themselves.'

117. But of all forms of this pronoun, the genitive *apná* (changed to *apne* or *apní*, according to the rules for *ká*, *ke*, *ki*, see rr. 82–84) is the most useful, and may equally stand for any of the adjective pronouns, 'my,' 'thy,' 'his,' 'our,' 'your,' 'their,'

when they refer to the nominative of the sentence. In English we often apply the word 'own' in the same manner to all the persons; thus, *us ne apná kám kiýá*, 'he did his own work;' whereas *us ne us ká kám kiýá* would mean 'he did his work' (meaning some other person's work). So again, *main apní khushi se*, 'I of my own free will;' *wuh apne ghar men gayá*, 'he went into his own house.' Whereas to express 'my,' 'thy,' 'his,' 'our,' 'your,' 'their,' when they do not refer to the nominative of the sentence, the genitive case of the personal pronouns must always be used; as, 'he went into my house,' *wuh mere ghar men gayá*; 'I did your work,' *main ne tumhárá kám kiýá*.

118. The learner must be most careful not to confound the pronoun *áp*, 'self,' 'oneself,' 'one's own,' used in the manner just described, with another *áp*, called the *honorific pronoun* (because used like the English 'your honour,' 'your worship,' 'your highness,' 'your lordship,' 'your majesty,' 'you, sir,' to show respect in addressing a person of rank). The genitive case of this last *áp* is *áp ká, ke, kí*, not *apná, ne, ní*; thus, *áp kí tawajjuh se*, 'by the favour of your honour.' The accusative is *áp ko*, ablative *áp se*, agent *áp ne*. It is often used without intending much respect, in the same manner as in English we say, 'sir.'

119. Note.—The plural of the pronouns may often be used for the singular out of respect; but it does not always follow that, because the plural is used for the singular, any real respect is intended. In fact, the singular of the pronouns is seldom used at all, except in addressing the Deity and in speaking of one's self. So in English, we use *you* for *thou* and *thee*.

120. Although it is a mark of good taste to use *main* in speaking of one's self, yet *ham* in Hindústání constantly means 'I,' not 'we.' To mark the plural, the word *log*, 'people,' is often added; thus, *ham log*, 'we people,' meaning simply 'we,' and *tum log*, 'you people,' meaning 'you.' In the same way, without implying respect, *un ne, in ne*, constantly mean 'by him,' not 'by them,' whereas *unhon ne, unhon kd, unhon ko, inhon ne*, etc. are the forms more in use for the plural, and are not used for the singular unless respect is intended.

121. It may be taken as a general rule, that, in addressing equals as well as superiors, the honorific *áp* of r. 118 should be used. In speaking to inferiors, or to servants, the plural *tum*, 'you,' should always be used. Indeed, it would be as unusual to use *tú* in such cases, as it would be to say 'thou' in English.

122. In addressing God, however, the singular *tú*, 'thou,' is always used in Hindústání.

123. In speaking of one's self, the singular *main*, 'I,' should be used rather than *ham*, 'we.' It is bad taste to apply the plural to one's self even in speaking to servants.

124. In addressing gentlemen and superiors, such words as *śáhīb*, *khudáwánd*, etc. (like our English 'sir,' 'your honour,' etc.), are as common as *áp*; and just as in England we speak of ourselves as 'your humble servant,' 'your obedient servant,' 'your faithful servant,' etc., so a Hindú, instead of saying 'I,' often speaks of himself as *gulám*, 'your slave,' *śidwí*, 'your faithful one,' *banda*, 'your devoted slave,' etc. Observe. *It is most important to study these points, if we wish to speak politely, and not give offence needlessly.*

125. There are one or two indefinite useful pronouns in Hindústání, such as *koí*, 'any one,' 'some one,' *kuchh*, 'some,' 'any,' 'anything;' the former being generally applied to persons, and the latter to things. *Kuchh*, however, may now and then be used for persons as well as things. These two pronouns are changed, the first (*koí*) to *kisí*, and the second (*kuchh*) to *kisí*, in the cases singular, but in the plural *koí* and *kuchh* stand for all forms. They are sometimes used like our 'a,' 'an,' 'a certain;' thus, *kisí gárw men*, 'in a certain village;' *koí larká*, 'a certain boy.' *Ek*, 'one,' is used in the same way; thus, *ek bádsáh*, 'a certain king.'

TABLE OF PRONOUNS AS EXPLAINED

SINGULAR.

	NOM.	GEN.	DAT. & ACC.	ABL. LOC.	AGENT.	
'I'	<i>main</i>	<i>mo-rd,</i> <i>-re, ri,</i> <i>mujh kd, etc.</i>	<i>mujh-ko</i> <i>mujh-e</i> <i>mere ta-in</i>	<i>mujh-se</i> <i>mujh-men</i>	<i>main-ne</i>	1
'thou'	<i>tú</i> or <i>tain</i>	<i>to-rd, -re, -ri</i> <i>tujh kd, etc.</i>	<i>tujh-ko</i> <i>tujh-e</i>	<i>tujh-se</i> <i>tujh-men</i>	<i>tú-ne</i>	2
'he, she,' 'that, it.'	<i>wuh</i>	<i>us-kd,</i> <i>-ke, -ki, or</i> <i>wis-kd, etc.</i>	<i>us-ko</i> <i>us-e</i>	<i>us-se</i> <i>us-men</i>	<i>us-ne</i>	3
'he, she,' 'this, it.'	<i>yih</i>	<i>is-kd,</i> <i>-ke, -ki</i>	<i>is-ko</i> <i>is-e</i>	<i>is-se</i> <i>is-men</i>	<i>is-ne</i>	4
'who,' relative.	<i>jo</i> or <i>jaun</i>	<i>jis-kd,</i> <i>-ke, -ki</i>	<i>jis-ko</i> <i>jis-e</i>	<i>jis-se</i> <i>jis-men</i>	<i>jis-ne</i>	5
'he, that same,' correlative.	<i>so</i> or <i>taun</i>	<i>tis-kd,</i> <i>-ke, -ki</i>	<i>tis-ko</i> <i>tis-e</i>	<i>tis-se</i> <i>tis-men</i>	<i>tis-ne</i>	6
'who?' 'what?'	<i>kaun</i>	<i>kis-kd,</i> <i>-ke, -ki</i>	<i>kis-ko</i> <i>kis-e</i>	<i>kis-se</i> <i>kis-men</i>	<i>kis-ne</i>	7
'what?' for things.	<i>kyd</i>	<i>kdhe-kd,</i> <i>-ke, -ki</i>	<i>kdhe-ko</i>	<i>kdhe-se</i> <i>kdhe-men</i>	<i>kdhe-ne</i>	8
'any one,' 'some one.'	<i>ko-t</i>	<i>kisi-kd,</i> <i>-ke, -ki</i>	<i>kisi-ko</i>	<i>kisi-se</i> <i>kisi-men</i>	<i>kisi-ne</i>	9
'some,' 'anything,' 'any.'	<i>kuchh</i>	<i>kist-kd,</i> <i>-ke, -ki</i>	<i>kist-ko</i>	<i>kist-se</i> <i>kist-men</i>	<i>kist-ne</i>	10
'you Sir,' 'your Honour'	<i>dp</i>	<i>dp-kd,</i> <i>-ke, -ki</i>	<i>dp-ko</i>	<i>dp-se</i> <i>dp-men</i>	<i>dp-ne</i>	11
'self,' 'one's self,' 'one's own.'	<i>dp</i>	<i>ap-nd,</i> <i>-ne, -ni</i>	<i>apne ta-in</i> <i>dp-ko</i> <i>apne-ko</i>	<i>dp-se</i> <i>apne-se</i> <i>dp-men</i>	.....	12

IN THE PRECEDING RULES.

PLURAL.

	NOM.	GEN.	DAT. & ACC.	ABL. LOC.	AGENT.
1	<i>ham</i>	<i>ham-drd,</i> <i>-dre, -dri</i>	<i>ham-ko</i> <i>ham-en</i> <i>hamon-ko</i>	<i>ham-se</i> <i>hamon-se</i> <i>ham-men</i>	<i>ham-ne</i> <i>hamon-ne</i>
2	<i>tum</i>	<i>tumh-drd,</i> <i>-dre, -dri</i>	<i>tum-ko</i> <i>tumh-en</i> <i>tumhon-ko</i>	<i>tum-se</i> <i>tumhon-se</i> <i>tum-men</i>	<i>tum-ne</i> <i>tumhon-ne</i>
3	<i>we</i> <i>wuh</i>	<i>un-kd, -ke, -ki</i> <i>unh-kd, etc.</i> <i>unhon-kd, etc.</i>	<i>un-ko</i> <i>unh-en</i> <i>unhon-ko</i>	<i>un-se</i> <i>unhon-se</i> <i>un-men</i>	<i>un-ne</i> <i>unhon-ne</i>
4	<i>ye</i> <i>yih</i>	<i>in-kd, -ke, -ki</i> <i>inh-kd, etc.</i> <i>inhon-kd, etc.</i>	<i>in-ko</i> <i>inh-en</i> <i>inhon-ko</i>	<i>in-se</i> <i>inhon-se</i> <i>in-men</i>	<i>in-ne</i> <i>inhon-ne</i>
5	<i>jo or</i> <i>jaun</i>	<i>jin-kd, -ke, -ki</i> <i>jinh-kd, etc.</i> <i>jinhon-kd, etc.</i>	<i>jin-ko</i> <i>jinh-en</i> <i>jinhon-ko</i>	<i>jin-se</i> <i>jinhon-se</i> <i>jin-men</i>	<i>jin-ne</i> <i>jinhon-ne</i>
6	<i>so or</i> <i>taun</i>	<i>tin-kd, -ke, -ki</i>	<i>tin-ko</i>	<i>tin-se</i>	<i>tin-ne</i>
7	<i>kaun</i>	<i>kin-kd, -ke, -ki</i>	<i>kin-ko</i>	<i>kin-se</i>	<i>kin-ne</i>
8	<i>kyd</i>	.....	.....	.....	.....
9	<i>ko-i or</i> <i>ka-i</i>	.....	.....	.....	.....
10	<i>kuehh</i>	.....	.....	.....	.....
11	<i>dp</i>	.....	.....	.....	.....
12	<i>dp</i>	.....	.....	<i>dpas men,</i> <i>'among themselves'</i>	.....

127. *Sab*, 'all,' may take the termination *hon* when it stands by itself (as *sabhon ne*, 'by all,') but when used with a substantive it is indeclinable.

128. Some useful adjectives in *d* (changeable to *e* and *i* by rule 86), expressive of similitude and quantity, are formed from the pronouns *yih*, *wuh*, *kaun*, *jaun*, and *taun*, as follows: *aisd*, 'this-like,' 'such-like,' 'such;' *itnd*, 'this much,' 'so many' (*itne men*, 'in the meanwhile'); *waissd*, 'that-like,' 'such;' *utnd*, 'that much;' *kaisd*, 'what-like?' 'in what manner?' 'how?' *kitnd*, 'how many?' *jaisd*, 'which-like,' 'in the manner which,' 'as;' *jitnd*, 'as many;' *taisd*, 'such-like,' 'so;' *titnd*, 'so many.'

129. The following words have a pronominal signification: *aur*, 'other,' 'more;' *dúrd*, 'another;' *donon*, 'both;' *ka-i*, 'some;' *ka-i ek*, 'several;' *har*, 'every.'

VERBS.

130.

AUXILIARY TENSES.

(Anomalous formations derived from *ho-ná*, 'to be,' see r. 173.)

Present.

<i>main hún</i> , 'I am.'	<i>ham hain</i> , 'we are.'
<i>tú hai</i> , 'thou art.'	<i>tum ho</i> , 'you are.'
<i>wuh hai</i> , 'he,' 'she,' or 'it is.'	<i>we hain</i> , 'they are.'

Past.

<i>main thá</i> , 'I was.'	<i>ham the</i> , 'we were.'
<i>tú thá</i> , 'thou wast.'	<i>tum the</i> , 'you were.'
<i>wuh thá</i> , 'he,' or 'it was.'	<i>we the</i> , 'they were.'

Fem. *main thí*, etc.

Fem. *ham thín*, etc.

131. The above tenses are not only auxiliary to the complete conjugation of all verbs, but are also used as *substantive* tenses, for the most general expression of mere existence.

CONJUGATION.

132. Observe, that verbs are inflected according to the gender of their governing nouns, and that, as a general rule, when the masculine singular ends in *d*, the masculine plural ends in *e*, the feminine singular in *i*, and the feminine plural in *in* or sometimes *i-dn*.

133. The infinite or verbal noun ends in *ná*; as, *bol-ná*, 'to speak.' This *ná* is changeable to *ne*, like substantive in *d* of the

second declension (r. 64), and is declined with the postpositions *ká, ké, kí, ko*, etc., like other nouns. It is also changeable to *ní* for the singular, and *nín* or *n-dn* for the plural, to agree with feminine nouns.

134. The root (which also stands for the 2nd sing. imperative) is formed by rejecting the *ná* of the infinitive; as, *bol*.

135. The present participle is formed by adding *tá* to the root; as, *bol-tá*, 'speaking.'

136. Observe.—This *tá* is only used for the masc. sing. It is changeable to *te* for the masc. plural, to *tí* for the fem. sing., and to *tín* or *ti-dn* for the fem. plural.

137. The past participle is formed by adding *d* to the root; as, *bol-d*, 'spoken.'

138. Observe.—This *d* is only used for the masc. sing. It is changeable to *e* for the masc. plural, to *í* for the fem. sing., and to *ín* or *i-dn* for the fem. plural.

139 A. Three tenses come from the root, viz., 1. the aorist often used as a potential, subjunctive, conditional, or future indefinite; 2. the future, and 3. the imperative (with the respectful forms of the last two). These three are the only tenses which take terminations, properly so called; the tenses under B. and C. being formed with the participles and auxiliaries. The terminations are,

- | | | |
|----|-----------------|--|
| 1. | For the aorist, | sing. <i>ún, e, é</i> ; pl. <i>en, o, en</i> . |
| 2. | — { | future masc. <i>úngd, egd, egá</i> ; <i>enge, oge, enge</i> . |
| | — { | future fem. <i>úngí, egí, egí</i> ; <i>engín,* ogín, engín.*</i> |
| | — { | respectful fut. <i>iyegá, etc., fem. iyegí, etc.</i> |
| 3. | — { | imperative, <i>ún, root, e</i> ; <i>en, o, en</i> . |
| | — { | respectful imp. <i>íye, pl. íyo.†</i> |

* Observe.—The last *n* may be dropped; thus, *engi*. Observe also, that *gi-dn* may be substituted for *gín* throughout the plural of the future feminine.

† In the *Bdg o Bahár* a form *farmáiyen* from *farmá-ná* and *bhúl jdiyen* from *bhúl já-ná* occurs, which may be regarded as the 3rd person plural of the respectful imperative, or perhaps of a respectful form of the aorist.

140 B. Three common tenses come from the present participle, viz., 1. the present indefinite (sometimes used as a conditional), 2. the present definite, and 3. the imperfect.

141 C. Three from the past participle, viz., 1. the perfect indefinite, 2. the perfect definite, and 3. the pluperfect.

Six other uncommon tenses are given at r. 178.

TRANSITIVE OR ACTIVE VERBS.

142. Transitive verbs, if the root end in a consonant, are conjugated like *már-ná*, 'to strike;' and if the root end in a vowel, like *búlá-ná*, 'to call.'

143. Observe the peculiarity which distinguishes them from intransitives at r. 156:—that in the *past* tenses, formed by the past participle (see C. p. 40), a kind of passive construction is required; that is to say, the nominative is changed into an agent with *ne*, and the object of the verb then becomes the nominative, the past participle agreeing with it in gender and number.

144. Sometimes, however, the object takes *ko*, in which case the past participle remains unchanged, being used as it were impersonally; thus, *larke ne larke márt*, 'by the boy the girl was beaten,' or *larke ne larke ko márd*, 'there was a beating by the boy to the girl.'

145. TRANSITIVES ENDING IN CONSONANTS.

Model, *MÁR-NÁ*, 'to strike.'

Infinitive and verbal noun, *már-ná*, 'to strike,' *márne ká*,
-ke, -ki, 'of striking,' etc.

A. Root and 2nd sing. imperative, *már*, 'strike thou.'

B. Present participle, *már-tá*, f. *már-tí*, pl. *már-te*, f. *már-tín*,
'striking.'

C. Past participle, *már-d*, f. *már-i*, pl. *már-e*, f. *már-in*, 'struck.'

146. A. Three tenses from the root.

1. Aorist.

[Add to the root the terminations *ún*, *o*, *e*: *en*, *o*, *en*.]

main *már-ún*, 'I may strike.'

tú *már-e*, 'thou mayest strike.'

wuh *már-e*, 'he may strike.'

ham *már-en*, 'we may strike.'

tum *már-o*, 'ye may strike.'

we *már-en*, 'they may strike.'

2. Future, 'I will strike.'

[Add to the last *gá* for the masc. and *gi* for the fem. sing., *ge* for the masc. and *gin* or *giyán* for the fem. plural.]

<i>main</i> ^{f.} <i>már-ún-gá</i> (- <i>gi</i>)	'I will strike.'	<i>ham</i> ^{f.} <i>már-en-ge</i> (- <i>gin</i>)*
<i>tú</i> <i>már-e-gá</i> (- <i>gi</i>)		<i>tum</i> <i>már-o-ge</i> (- <i>gin</i>)
<i>wuh</i> <i>már-e-gá</i> (- <i>gi</i>)		<i>we</i> <i>már-en-ge</i> (- <i>gin</i>)

3. Imperative, 'strike.'

[The same as 1, except in the 2nd sing., where the root stands alone.]

<i>main</i> <i>már-ún</i> , 'let me strike.'	<i>ham</i> <i>már-en</i> , 'let us strike.'
<i>tú</i> <i>már</i> , 'strike thou.'	<i>tum</i> <i>már-o</i> , 'strike ye.'
<i>wuh</i> <i>már-e</i> , 'let him strike.'	<i>we</i> <i>már-en</i> , 'let us strike.'

Respectful imperative, 'be pleased to strike,' sing. *már-iyé*, pl. *már-iyó*, fut. 'will be pleased to strike,' *már-iyegá*, etc.

147. B. *Three tenses from the present participle.*

1. Present indefinite, 'I strike or would strike;' '(if) I had struck.'

<i>main</i> ^{f.} <i>már-tá</i> (- <i>tí</i>)	<i>ham</i> ^{f.} <i>már-te</i> (- <i>tín</i>)
<i>tú</i> <i>már-tá</i> (- <i>tí</i>)	<i>tum</i> <i>már-te</i> (- <i>tín</i>)
<i>wuh</i> <i>már-tá</i> (- <i>tí</i>)	<i>we</i> <i>már-te</i> (- <i>tín</i>)

2. Present definite, 'I strike or am striking.'

<i>main</i> ^{f.} <i>már-tá hún</i> (- <i>tí hún</i>)	<i>ham</i> ^{f.} <i>már-te hain</i> (- <i>tí hain</i>)†
<i>tú</i> <i>már-tá hai</i> (- <i>tí hai</i>)	<i>tum</i> <i>már-te ho</i> (- <i>tí ho</i>)
<i>wuh</i> <i>már-tá hai</i> (- <i>tí hai</i>)	<i>we</i> <i>már-te hain</i> (- <i>tí hain</i>)

* *Máren-gi* may be used for *máren-gin*.

† The auxiliary ending in a nasal, it is not usual to add *n* to the participle, as in the present indefinite, but forms like *márin hain*, *márin thín*, may be found in books.

3. Imperfect, 'I was striking.'

<i>main</i> ^{f.} <i>mār-tā thā (-tī thī)</i>	<i>ham</i> ^{f.} <i>mār-te the (-tī thīn)</i>
<i>tū</i> <i>mār-tā thā (-tī thī)</i>	<i>tum</i> <i>mār-te the (-tī thīn)</i>
<i>wuḥ</i> <i>mār-tā thā (-tī thī)</i>	<i>we</i> <i>mār-te the (-tī thīn)</i>

148. C. *Three tenses from the past participle.*

1. Perfect indefinite, 'I struck.'

<i>main</i> <i>ne mār-ā *</i>	<i>ham</i> <i>ne mār-ā *</i>
<i>tū</i> <i>ne —</i>	<i>tum</i> <i>ne —</i>
<i>us</i> <i>ne —</i>	<i>unhon</i> <i>ne † —</i>

2. Perfect definite, 'I have struck.'

[Same as the last, with the auxiliary *hai*, or with *hain* when the object is plural.]

<i>main</i> <i>ne mār-ā hai *</i>	<i>ham</i> <i>ne mār-ā hai *</i>
<i>tū</i> <i>ne —</i>	<i>tum</i> <i>ne —</i>
<i>us</i> <i>ne —</i>	<i>unhon</i> <i>ne † —</i>

3. Pluperfect, 'I had struck.'

[Same as 1. with the auxiliary *thā*, or with *the* or *thī* or *thīn* according to the number and gender of the object.]

<i>main</i> <i>ne mār-ā thā *</i>	<i>ham</i> <i>ne mār-ā thā *</i>
<i>tū</i> <i>ne —</i>	<i>tum</i> <i>ne —</i>
<i>us</i> <i>ne —</i>	<i>unhon</i> <i>ne † —</i>

* The above forms only hold good when the object is masc. sing. When the object is masc. pl. the forms will be *mār-e*, *mār-e hain*, *mār-e the*, respectively; when fem. sing. *mār-i*, *mār-i hai*, *mār-i thī*; when fem. pl. *mār-in*, *mār-i hain*, *mār-i thīn*: thus, 'I struck the boy,' *main ne larḥā mār-ā*; 'I struck the boys,' *main ne larḥe mār-e*; 'I struck the girl,' *main ne larḥī mār-i*; 'I struck the girls,' *main ne larḥi-dī mār-in* or *mār-idī*. But when *ko* is added to the object, then the past participle remains unchanged; thus, *main ne larḥi ko mār-d*.

† *Unhon* *ne* is the common form for the plural, the form *un* *ne* being generally used for the singular, to denote respect.

Conjunctive participle, 'having struck.'

már, már-e, már-ke, már-kar, már-karke, már-karkar.

Adjective participles.

Present, *már-tá hú-á* (f. *már-ti hú-i*; pl. or inflected, *már-to hú-e*; f. *már-ti hú-in*) 'striking.'

Past, *már-á hú-á* (f. *már-i hú-i*; pl. or inflected, *már-e hú-e*; f. *már-i hú-in*) 'stricken.'

Adverbial participle.

már-to hi, 'immediately on striking,' 'in the act of striking.'

Noun of agency.

márne-wálá, 'a beater,' 'one who beats.'

149. Useful transitive verbs conjugated like *már-ná*:

<i>khol-ná</i> , 'to open.'	<i>pakar-ná</i> , 'to seize.'
<i>púchh-ná</i> , 'to ask.'	<i>dál-ná</i> , 'to throw.'
<i>rakh-ná</i> , 'to place.'	<i>dekh-ná</i> , 'to see.'
<i>kāt-ná</i> , 'to cut.'	<i>nikāl-ná</i> , 'to take out.'
<i>likh-ná</i> , 'to write.'	<i>chāh-ná</i> , 'to desire.'
<i>bhej-ná</i> , 'to send.'	<i>sun-ná</i> , 'to hear.'

TRANSITIVE VERBS ENDING IN VOWELS.

150. Observe.—Transitives ending in vowels only differ from those ending in consonants* by requiring the insertion of *y* before the *d* of the past participle, and the optional insertion of *w* before the termination *e* and *en* of the aorist (or potential), future, and imperative; thus, *bulá-ná*, 'to call,' makes *bulá-y-d* in the past participle; and *dhond*, 'to wash,' becomes *dhoyd*. As to the insertion of *w*, see middle of next page.

151. Model, *BULÁ-NÁ*, 'to call.'

Infinitive and verbal noun, *bulá-ná*, 'to call,' *bulá-ne ká, -ke, -ki*, 'of calling,' etc.

A. Root and 2nd sing. imperative *bulá*, 'call thou.'

B. Present participle, *bulá-tá*, f. *bulá-ti*, pl. *bulá-to*, f. *bulá-tin*, 'calling.'

C. Past participle, *bulá-y-d*, f. *bulá-i*, pl. *bulá-e*, f. *bulá-in*, 'called.'

* But *karnd*, although ending in a consonant, makes *kiyd*, irregularly.

152. A. *Three tenses from the root.* 1. *Aorist (or potential), 'may call.'* 2. *Future, 'shall call.'*

3. *Imperative, 'call.'* R. *Respectful, 'be pleased to call,' 'will be pleased to call.'*

SINGULAR.		PLURAL.	
1. <i>main</i> <i>bulá-ún</i>	<i>tú bulá(w)-e</i>	<i>ham bulá(w)-en</i>	<i>tum bulá-o</i>
2. - <i>bulá-ún-gá</i>	- <i>bulá(w)-e-gá</i>	- <i>bulá(w)-en-ge</i>	- <i>bulá-o-ge</i>
3. - <i>bulá-ún</i>	- <i>bulá(w)-e</i>	- <i>bulá(w)-en</i>	- <i>bulá-o</i>
R.	<i>bulá-ye, fut. bulá-iyegá</i>		<i>bulá-igo.</i>

The future feminine will end in *-gi* for the sing. and *-giṅ* for the plural.

Observe—The insertion of *w* in the future is more usual in Hindi than in Hindústání.

153. B. *Three tenses from the present participle.* 1. *Present indefinite, 'would call.'* 2. *Present definite, 'am calling.'* 3. *Imperfect, 'was calling.'*

1. <i>main</i> <i>bulá-tá</i>	<i>tú bulá-tá</i>	<i>wah bulá-tá</i>	<i>ham bulá-te</i>	<i>tum bulá-te</i>	<i>we bulá-te</i>
2. - <i>hún</i>	- <i>hai</i>	- <i>hai</i>	- <i>haiṅ</i>	- <i>ho</i>	- <i>haiṅ</i>
3. - <i>thá</i>	- <i>thá</i>	- <i>thá</i>	- <i>the</i>	- <i>the</i>	- <i>the</i>

The feminine forms will be, for 1. *bulá-tiṅ*, etc., pl. *bulá-ti*, etc.; for 2. *bulá-ti hún*, etc., pl. *bulá-ti haiṅ*, etc.; for 3. *bulá-ti thá*, etc., pl. *bulá-ti thīṅ*, etc.

154. C. *Three tenses from the past participle.* 1. *Perfect indefinite*, 'called.' 2. *Perfect definite*, 'have called.' 3. *Pluperfect*, 'had called.' (Nominative to be changed into agent with *no*.)

1. <i>main no bulá-y-á tú no bulá-y-á us no bulá-y-á</i>	<i>ham ne bulá-y-á tum ne bulá-y-á unkon ne bulá-y-á</i>
2. — <i>hai</i> — <i>hai</i> — <i>hai</i> — <i>hai</i> — <i>hai</i>	— <i>hai</i> — <i>hai</i> — <i>hai</i> — <i>hai</i> — <i>hai</i>
3. — <i>thá</i> — <i>thá</i> — <i>thá</i> — <i>thá</i> — <i>thá</i>	— <i>thá</i> — <i>thá</i> — <i>thá</i> — <i>thá</i> — <i>thá</i>

The above forms only hold good when the object is masc. sing. When the object is masc. pl. the forms for 1. 2. 3. respectively will be *bulá-e*, *bulá-e hai*, *bulá-e thá*; when fem. sing. *bulá-i*, *bulá-i hai*, *bulá-i thá*; when fem. pl. *bulá-ig*, *bulá-ig hai*, *bulá-ig thá*; see p. 40 note *.

Conjunctive participle, *bulá*, *bulá-e*, *bulá-ke*, *bulá-kar*, *bulá-karko*, *bulá-karkar*, 'having called.'

Adjective participles; present, *bulá-tá hú-á* (f. *bulá-thi hú-i*; pl. or inflected, *bulá-te hú-e*; f. *bulá-thi hú-in*), 'calling'; past, *bulá-y-á hú-á* (f. *bulá-i hú-i*; pl. or inflected, *bulá-e hú-e*; f. *bulá-i hú-in*), 'called.'

Adverbial participle, *bulá-te-hi*, 'immediately on calling,' 'in the act of calling.'

Noun of agency, *bulá-ne-wáá*, 'a caller,' 'one who calls.'

155.

Useful transitive verbs conjugated like *bulá-nd*.

<i>kíd-nd</i> , 'to eat.'	<i>gahunchá-nd</i> , 'to convey.'	<i>bachá-nd</i> , 'to save.'	<i>band-nd</i> , 'to make.'
<i>lagá-nd</i> , 'to apply.'	<i>satá-nd</i> , 'to vex.'	<i>káá-nd</i> , 'to feed.'	<i>chhíyd-nd</i> , 'to conceal.'
<i>jiagá-nd</i> , 'to awaken.'	<i>batá-nd</i> , 'to show.'	<i>chhuyá-nd</i> , 'to set free.'	<i>páá-nd</i> , 'to give to drink.'
<i>farmá-nd</i> , 'to command.'	<i>gá-nd</i> , 'to find.'		<i>sulá-nd</i> , 'to put to sleep.'

INTRANSITIVE OR NEUTER VERBS.

156. Intransitive or neuter verbs, if the root end in a consonant, are conjugated like *bol-ná*, 'to speak'; and if the root end in a vowel, like *lá-ná*, 'to bring.'

N.B.—These two verbs must be regarded as neuter from the fact of their not admitting *ne* in the past tenses. *Kah-ná*, 'to say,' on the other hand, is active, and always requires *ne*.

INTRANSITIVES ENDING IN CONSONANTS.

157.

Model, *BOL-NÁ*, 'to speak.'

Infinitive and verbal noun, *bol-ná*, 'to speak,' *bol-ne ká*, *-ke -kí*, 'of speaking.'

A. Root and 2nd sing. imperative, *bol*, 'speak thou.'

B. Present participle, *bol-tá*, f. *bol-tí*, pl. *bol-té*, f. *bol-tín*, 'speaking.'

C. Past participle, *bol-á*, f. *bol-i*, pl. *bol-e*, f. *bol-tá*, 'spoken.'

158. A. *Three tenses from the root.* 1. *Aorist* (or *potential*), 'may speak.' 2. *Future*, 'shall speak.'
3. *Imperative*, 'speak.' R. *Respectful*, 'be pleased to speak,' 'will be pleased to speak.'

f.	f.	f.	f.
<i>main bol-ún</i>	<i>tú bol-e</i>	<i>ham bol-en</i>	<i>tum bol-o</i>
2. - <i>bol-ún-gá (-gí)</i>	- <i>bol-e-gá (-gí)</i>	- <i>bol-en-gé (-gín)</i>	- <i>bol-o-gé (-gín)</i>
3. - <i>bol-ún</i>	- <i>bol</i>	- <i>bol-en</i>	- <i>bol-o</i>
R.	<i>bol-íyo</i> , fut. <i>bol-íyegá</i>		<i>bol-íyo</i>

159. B. *Three tenses from the present participle.* 1. *Present indefinite*, 'would speak.' 2. *Present definite*, 'am speaking.' 3. *Imperfect*, 'was speaking.'

f.	f.	f.	f.
1. <i>main bol-tá (-ti)</i>	<i>tú bol-tá (-ti)</i>	<i>wuh bol-tá (-ti)</i>	<i>ham bol-te (tin)</i>
2. - <i>bol-tá (-ti) hún</i>	- <i>bol-tá (-ti) hai</i>	- <i>bol-tá (-ti) hai</i>	- <i>bol-te (-ti) ho</i>
3. - <i>bol-tá thá</i>	- <i>bol-tá thá</i>	- <i>bol-tá thá</i>	- <i>bol-te the</i>
f. <i>-ti thí</i>	f. <i>-ti thí</i>	f. <i>-ti thí</i>	f. <i>-ti thín</i>

160. C. *Three tenses from the past participle.* 1. *Perfect indefinite*, 'spoken.' 2. *Perfect definite*, 'have spoken.' 3. *Pluperfect*, 'had spoken.'

f.	f.	f.	f.
1. <i>main bol-á (-i)</i>	<i>tú bol-á (-i)</i>	<i>wuh bol-á (-i)</i>	<i>ham bol-e (-in)</i>
2. - <i>bol-á (-i) hún</i>	- <i>bol-á (-i) hai</i>	- <i>bol-á (-i) hai</i>	- <i>bol-e (-i) ho</i>
3. - <i>bol-á thá</i>	- <i>bol-á thá</i>	- <i>bol-á thá</i>	- <i>bol-e the</i>
f. <i>bol-i thí</i>	f. <i>bol-i thí</i>	f. <i>bol-i thí</i>	f. <i>bol-i thín</i>

Conjunctive participle, *bol*, *bol-a*, *bol-te*, *bol-kar*, *bol-kar-ka*, *bol-kar-kar*, 'having spoken.'

Adjective participles; present, *bol-tá hú-d* (f. *bol-ti hú-i*; pl. or inflected, *bol-te hú-e*; f. *bol-ti hú-in*) 'speaking'; past, *bol-d hú-d* (f. *bol-i hú-i*; pl. or inflected, *bol-e hú-e*; f. *bol-i hú-in*) 'spoken.'

Adverbial participle, *bolte-hi*, 'immediately on speaking,' 'in the act of speaking.'

Noun of agency, *bolne-wdlá*, 'a speaker, one who speaks.'

INTRANSITIVES ENDING IN VOWELS.

161. Observe.—Intransitive verbs ending in vowels only differ from those ending in consonants by inserting *y* before the *d* of the past participle (in accordance with r. 160), and by optionally inserting *w* before the *e* and *en* of the aorist (or potential), future, and imperative.

162.

Model, *lá-ná*, 'to bring.'Infinitive and verbal noun, *lánd*, 'to bring,' *lá-ne ká*, *-ke*, *-kí*, 'of bringing.'A. Root and 2nd sing. imperative, *lá*, 'bring thou.'B. Present participle, *lá-tá*, f. *lá-tí*, pl. *lá-ta*, f. *lá-tin*, 'bringing.'C. Past participle, *lá-y-á*, f. *lá-í*, pl. *lá-a*, f. *lá-in*, 'brought.'

163. A. *Three tenses from the root.* 1. *Aorist (or potential)*, 'may bring.' 2. *Future*, 'shall bring.'

3. *Imperative*, 'bring.' R. *Respectful*, 'be pleased to bring,' 'will be pleased to bring.'

	f.	f.	f.	f.	f.
1. <i>main</i>	<i>lá-tún</i>	<i>tú lá-(w)e</i>	<i>wuh lá-(w)e</i>	<i>ham lá-(w)en</i>	<i>tum lá-o</i>
2. <i>-lá-tún</i>	<i>-gd(-gt) -lá-(w)e-gá(-gt)</i>	<i>-lá-(w)e-gá(-gt)</i>	<i>-lá-(w)e-gá(-gt)</i>	<i>-lá-(w)en-ge(-gin)</i>	<i>-lá-(w)en-ge(-gin)</i>
3. <i>lá-tún</i>	<i>-lá</i>	<i>-lá-(w)e</i>	<i>-lá-(w)e</i>	<i>-lá-(w)en</i>	<i>-lá-(w)en</i>
R.	<i>lá-íyo</i> , fut. <i>lá-iyegá</i>			<i>-lá-o</i>	<i>lá-íyo</i>

164. B. *Three tenses from the present participle.* 1. *Present indefinite*, 'would bring.' 2. *Present definite*, 'am bringing.' 3. *Imperfect*, 'was bringing.'

f.	f.	f.	f.	f.
1. <i>main</i> lá-tá (-tí) <i>tú</i> lá-tá (-tí) <i>wuh</i> lá-tá (-tí)	<i>ham</i> lá-te (-tín) <i>tum</i> lá-te (tín) <i>we</i> lá-te (-tín)			
2. -lá-tá (-tí) <i>hún</i> -lá-tá (-tí) <i>hai</i> -lá-tá (tí) <i>hai</i>	-lá-te (-tí) <i>hain</i> -lá-te (-tí) <i>ho</i> -lá-te (-tí) <i>hain</i>			
3. -lá-tá thá } f. -tí thí }	-lá-te thá } f. tí thín }	-lá-te the } f. -tí thín }	-lá-te the } f. -tí thín }	-lá-te the } f. -tí thín }

The feminine forms will be, for 1. *lá-tí*, etc., pl. *lá-tín*, etc.; for 2. *lá-tí hún*, etc., pl. *lá-tí hain*, etc.; for 3. *lá-tí thí*, etc., pl. *lá-tí thín*, etc.

165. C. *Three tenses from the past participle.* 1. *Perfect indefinite*, 'brought.' 2. *Perfect definite*, 'have brought.' 3. *Pluperfect*, 'had brought.'

f.	f.	f.	f.	f.
1. <i>main</i> lá-yá (lá-i) <i>tú</i> lá-yá (lá-i) <i>wuh</i> lá-yá (lá-i)	<i>ham</i> lá-e (-ín) <i>tum</i> lá-e (-ín) <i>we</i> lá-e (-ín)			
2. -lá-yá (lá-i) <i>hún</i> -lá-yá (lá-i) <i>hai</i> -lá-yá (lá-i) <i>hai</i>	-lá-e (-i) <i>hain</i> -lá-e (-i) <i>ho</i> -lá-e (-i) <i>hain</i>			
3. -lá-yá thá } f. lá-i thí }	-lá-yá thá } f. lá-i thín }	-lá-e the } f. lá-i thín }	-lá-e the } f. lá-i thín }	-lá-e the } f. lá-i thín }

Conjunctive participle, *lá*, *lá-e*, *lá-ke*, *lá-kar*, *lá-karke*, *lá-karkar*, 'having brought.'

Adjective participles : present, *lā-tā hā-d* (f. *lā-tī hā-i*; pl. or inflected, *lā-te hā-e*; f. *lā-tī hā-in*) 'bringing'; past, *lā-yā hā-d* (f. *lā-i hā-i*; pl. or inflected, *lā-e hā-e*; f. *lā-i hā-in*) 'brought.'

Adverbial participle, *lāte-hi*, 'immediately on bringing,' 'in the act of bringing.'

Noun of agency, *lāne-wāldā*, 'a bringer,' 'one who brings.'

166.

PASSIVE VOICE WITH *JĀNĀ*, 'TO GO.'

The passive voice is formed by prefixing the past participle (changeable to agree with a plural or feminine nominative) of any active verb to the tenses of the neuter verb *jānā*, 'to go'; thus, *mār-d jā-nā*, 'to be beaten'; aorist (or potential), *main mār-d jā-ūn*, 'I may be beaten'; future, *we mār-e jā(w)enge*, 'they shall be beaten'; *winā mār-i jā(w)egī*, 'she will be beaten.' The past participle of *jā-nā* is *ga-yā* irregularly (f. *ga-i*, pl. *ga-e*, f. *ga-in*). In other respects it is like *lā-nā*, as follows:—

167.

JĀ-NĀ, 'to go.'

Infinitive and verbal noun *jā-nā*, 'to go,' *jā-ne-kā*, -*ke*, *kī*, 'of going'

A. Root and 2nd sing. imperative, *jā*, 'go thou.'

B. Present participle, *jā-tā*, f. *jā-tī*, pl. *jā-tīn*, f. *jā-tīn*, 'going.'

C. Past participle, *ga-yā*, f. *ga-i*, pl. *ga-e*, f. *ga-in*, 'gone.'

168. A. *Three tenses from the root.* 1. *Aorist* (or *potential*), 'may go.' 2. *Future*, 'shall go.'

3. *Imperative*, 'go.' R. *Respectful*, 'be pleased to go,' 'will be pleased to go.'

f.	f.	f.	f.	f.
1. <i>main</i> <i>já-ún</i>	<i>tú</i> <i>já-(w)s</i>	<i>wuh</i> <i>já-(w)s</i>	<i>ham</i> <i>já-(w)en</i>	<i>tum</i> <i>já-o</i> <i>we</i> <i>já-(w)en</i>
2. <i>já-ún-gá(-gí)</i>	<i>já-(w)s-gá(-gí)</i>	<i>já-(w)s-gá(-gí)</i>	<i>já-(w)en-gs(-gín)</i>	<i>já-o-gs(-gín)</i>
3. <i>já-ún</i>	<i>já</i>	<i>já-(w)s</i>	<i>já-(w)en</i>	<i>já-o</i> <i>já-(w)en</i>
R.	<i>já-iyó</i> , fut. <i>já-iyegá</i>			<i>já-iyó</i>

169. B. *Three tenses from the present participle.* 1. *Present indefinite*, 'would go.' 2. *Present definite*, 'am going.' 3. *Imperfect*, 'was going.'

f.	f.	f.	f.	f.
1. <i>main</i> <i>já-tá</i>	<i>tú</i> <i>já-tá (-tí)</i>	<i>wuh</i> <i>já-tá (-tí)</i>	<i>ham</i> <i>já-to (-tín)</i>	<i>tum</i> <i>já-to (-tín)</i> <i>we</i> <i>já-to (-tín)</i>
2. <i>já-tá (-tí)</i>	<i>hún</i> <i>já-tá (-tí)</i>	<i>hai</i> <i>já-tá (-tí)</i>	<i>já-to (-tí)</i>	<i>hai</i> <i>já-to (-tí)</i>
3. <i>já-tá thá</i>	<i>já-tá thá</i>	<i>já-tá thá</i>	<i>já-to thá</i>	<i>já-to thá</i>
f. <i>-tí thí</i>	f. <i>-tí thí</i>	f. <i>-tí thí</i>	f. <i>-tí thín</i>	f. <i>-tí thín</i>

170. C. *Three tenses from the past participle.* 1. *Perfect indefinite*, 'gone.' 2. *Perfect definite*, 'have gone.' 3. *Pluperfect*, 'had gone.'

f.	f.	f.	f.	f.
1. <i>maing</i> ga-yá(ga-i) <i>tú</i> ga-yá(ga-i) <i>wuh</i> ga-yá(ga-i)	<i>ham</i> ga-o(-in)	<i>tum</i> ga-o(-in)	<i>we</i> ga-o(-in)	
2. <i>ga-yá(ga-i)</i> <i>hún</i> ga-yá(ga-i) <i>hai</i> ga-yá(ga-i)	<i>ga-o(-i)</i> <i>hai</i>	<i>ga-o(-i)</i> <i>ho</i>	<i>ga-o(-i)</i> <i>hai</i>	
3. <i>ga-yá thá</i> } f. <i>ga-i thá</i> }	<i>ga-o the</i> } f. <i>ga-i thín</i> }	<i>ga-o the</i> } f. <i>ga-i thín</i> }	<i>ga-o the</i> } f. <i>ga-i thín</i> }	

Conjunctive participle, *já, já-e, já-ke, já-kar, já-karke, já-karkar*, 'having gone.'

Adjective participles; present, *já-tá hú-d* (f. *já-tá hú-i*; pl. or inflected, *já-te hú-e*; f. *já-tá hú-in*),

'going'; past, *ga-yá hú-d* (f. *ga-i hú-i*; pl. or inflected, *ga-e hú-e*; f. *ga-i hú-in*), 'gone.'

Adverbial participle, *já-té-hi*, 'immediately on going,' 'in the act of going.'

Noun of agency, *já-ne-udlá*, 'a goer,' 'one who goes.'

171. Observe.—The passive voice, formed with the tenses of *já-ná*, placed after a past participle, is generally used when the agent is unknown, or not specifically referred to. When the agent is known and expressed, it will generally be sufficient to use the past participle alone; see past tenses of *már-ná* (at r. 148) and syntax (r. 348, a).

172. Observe also, that *já-ná* is sometimes added to the roots of verbs, but does not then necessarily give a passive signification: thus, *ho já-ná*, 'to become'; *so já-ná*, 'to go to sleep'; *már já-ná*, 'to die'; *rah já-ná*, 'to stop'; *khd já-ná*, 'to eat up'; *wá já-ná*, 'to rise up'; *qar já-ná*, 'to fear'; *qúw já-ná*, 'to be drowned'; *ghabr já-ná*, 'to be agitated'; see intensive verbs at r. 211 A.

173. Conjugation of the neuter and auxiliary verb *ho-ná*, 'to be' or 'to become.'

The past participle of this verb is *há-d* irregularly (f. *há-i*, pl. *há-e*, f. *há-iz*). It resembles roots ending in *d* in allowing *w* to be optionally inserted before the *e* and *en* of the aorist (or potential), future, and imperative; but when *w* is not inserted, it may optionally, by a rule peculiar to roots in *o*, drop the *ú* and *e* of the terminations of these tenses (leaving the root *ho* either to combine with the remaining *a* or to stand alone), excepting in the 1st sing. of the future, where it rather drops the *o* of the root, and retains the *ú* of *úngá*.

In the respectful tenses *j* is anomalously inserted before *eye*.

HO-NÁ, 'to be' or 'to become.'

Infinitive and verbal noun, *ho-ná*, 'to be,' *ho-ne ká*, -*kə*, -*kí*, 'of being.'

A. Root and 2nd sing. imperative, *ho*, 'be thou.'

B. Present participle, *ho-tá*, f. *ho-tí*, pl. *ho-te*, f. *ho-tin*, 'being.'

C. Past participle, *há-á*, f. *há-i*, pl. *há-e*, f. *há-in*, 'been.'



174. A. *Three tenses from the root.* 1. *Aorist* (or *potential*), 'may be.' 2. *Future*, 'shall be.'

3. *Imperative*, 'be.' R. *Respectful*, 'be pleased to be,' 'will be pleased to be.'

1. <i>main</i>	<i>ho-ún</i>	$\left. \begin{array}{l} tú\ ho-(w)s \\ \text{or } hon \end{array} \right\}$	$\left. \begin{array}{l} wuh\ ho-(w)s \\ \text{or } ho \end{array} \right\}$	<i>ham</i>	<i>ho-(w)en</i>	$\left. \begin{array}{l} tum\ ho-o \\ \text{or } ho \end{array} \right\}$	$\left. \begin{array}{l} we\ ho-(w)en \\ \text{or } hon \end{array} \right\}$
2. -	<i>ho-úngá</i>	$\left. \begin{array}{l} -\ ho-(w)egd \\ \text{or } hún-gá \end{array} \right\}$	$\left. \begin{array}{l} -\ ho-(w)egd \\ \text{or } ho-gá \end{array} \right\}$	-	<i>ho-(w)enge</i>	$\left. \begin{array}{l} -\ ho-oge \\ \text{or } ho-ge \end{array} \right\}$	$\left. \begin{array}{l} -\ ho-(w)enge \\ \text{or } honge \end{array} \right\}$
3. -	<i>ho-ún</i>	$\left. \begin{array}{l} \text{or } hon \end{array} \right\}$	$\left. \begin{array}{l} -\ ho-(w)s \\ \text{or } ho \end{array} \right\}$	-	<i>ho-(w)en</i>	$\left. \begin{array}{l} -\ ho-o \text{ or } ho \\ \text{or } ho-j-eyo \end{array} \right\}$	$\left. \begin{array}{l} -\ ho-(w)en \\ \text{or } hon \end{array} \right\}$

R. *há-j-eye*, fut. *há-j-eyegá*

175. B. *Three tenses from the present participle.* 1. *Present indefinite*, 'would be,' 'used to be.'
2. *Present definite*, 'am.' 3. *Imperfect*, 'was,' 'was becoming.'

	f.	f.	f.	f.
1. <i>main</i> <i>ho-tá</i> (-tí) <i>tú</i> <i>ho-tá</i> (-tí) <i>wuh</i> <i>ho-tá</i> (-tí) <i>hai</i>		<i>ham</i> <i>ho-te</i> (-tín) <i>tum</i> <i>ho-te</i> (-tín) <i>we</i> <i>ho-te</i> (-tín)		
2. - <i>ho-tá</i> (-tí) <i>hún</i> - <i>ho-tá</i> (-tí) <i>hai</i> - <i>ho-tá</i> (-tí) <i>hai</i>		- <i>ho-te</i> (-tí) <i>hain</i> - <i>ho-te</i> (-tí) <i>ho</i> - <i>ho-te</i> (-tí) <i>hain</i>		
3. - <i>ho-tá</i> <i>thá</i> } f. -tí <i>thí</i> }	- <i>ho-tá</i> <i>thá</i> } f. -tí <i>thí</i> }	- <i>ho-te</i> <i>the</i> } f. -tí <i>thín</i> }	- <i>ho-te</i> <i>the</i> } f. -tí <i>thín</i> }	- <i>ho-te</i> <i>the</i> } f. -tí <i>thín</i> }

176. C. *Three tenses from the past participle.* 1. *Perfect indefinite*, 'became.' 2. *Perfect definite*, 'have become.' 3. *Pluperfect*, 'had become.'

	f.	f.	f.	f.
1. <i>main</i> <i>hú-d</i> (<i>hú-i</i>) <i>tú</i> <i>hú-d</i> (<i>hú-i</i>) <i>wuh</i> <i>hú-d</i> (<i>hú-i</i>)		<i>ham</i> <i>hú-e</i> (<i>hú-in</i>) <i>tum</i> <i>hú-e</i> (<i>hú-in</i>) <i>we</i> <i>hú-e</i> (<i>hú-in</i>)		
2. - <i>hú-d</i> (-i) <i>hún</i> - <i>hú-d</i> (-i) <i>hai</i> - <i>hú-d</i> (-i) <i>hai</i>		- <i>hú-e</i> (-i) <i>hain</i> - <i>hú-e</i> (-i) <i>ho</i> - <i>hú-e</i> (-i) <i>hain</i>		
3. - <i>hú-d</i> <i>thá</i> } f. <i>hú-i</i> <i>thí</i> }	- <i>hú-d</i> <i>thá</i> } f. <i>hú-i</i> <i>thí</i> }	- <i>hú-e</i> <i>the</i> } f. <i>hú-i</i> <i>thín</i> }	- <i>hú-e</i> <i>the</i> } f. <i>hú-i</i> <i>thín</i> }	- <i>hú-e</i> <i>the</i> } f. <i>hú-i</i> <i>thín</i> }

Conjunctive participle, *ho*, *hú-e*, *ho-ke*, *ho-kar*, *ho-karkar*, 'having been.'

Adjective participles; present, *ho-tá hú-d* (f. *ho-tí hú-i*; pl. or inflected, *ho-te hú-e*; f. *ho-tí hú-in*) 'being,'
past, *hú-d* (f. *hú-i*; pl. or inflected, *hú-e*; f. *hú-in*) 'been.'

Adverbial participle, *hote-hi*, 'immediately on being,' 'in the act of being.'

Noun of agency, *hone-wá-lá*, 'one who is.'

177. The verb *mar-ná*, 'to die,' is like *ho-ná* in making *má-á* (f. *má-i*, pl. *má-e*, f. *má-in*) in past participle, as if the root were *má* (from Sanskrit *mṛi*, Prákrít *mu*). Hence the tenses from the past participle will be like those from the past part. of *ho-ná*. In other respects *mar-ná* is quite regular, like *bol-ná*: thus, aorist (or potential), *mar-ún*, -e, -e; -en, -o, -en: indefinite, *mar-tá*, etc.

178. Observe, that the aorist (or potential), future, and present indefinite of *ho-ná* are occasionally, but rarely, joined as auxiliaries to the present and past participles of any verb. This adds six tenses to the nine already specified as belonging to all verbs; but as these tenses are rarely met with, it will be sufficient to indicate them under *bol-ná*, as follows:—

Three additional tenses from the present participle.

1. *Present aorist*, 'I may be speaking,' *main bol-tá ho-ún* or *hon* *tú bol-tá ho-(w)e* or *ho*, etc.
2. *Present future*, 'I shall be speaking,' *main bol-tá ho-ún-gá* or *húngá* *tú bol-tá ho-(w)egd* or *ho-gá*.
3. *Present conditional*, 'had I been speaking,' *main bol-tá ho-tá* *tú bol-tá ho-tá*, etc.

Three additional tenses from the past participle.

1. *Past aorist*, 'I may have spoken,' *main bol-d ho-ún* or *hon* *tú bol-d ho-(w)e* or *ho*, etc.
2. *Past future*, 'I shall or will have spoken,' *main bol-d ho-úngá* or *húngá* *tú bol-d ho-(w)egd* or *ho-gá*.
3. *Past conditional*, 'had I spoken,' *main bol-d ho-tá* *tú bol-d ho-tá*, etc.

Of these six tenses the past future is the one most likely to occur.

179.

Conjugation of the active verb *kar-ná*, 'to do,' 'to make.'

The past participle is *ki-yá* irregularly (f. *ki*, pl. *ki-e*, f. *ki-n*). In other respects it is regular, but *j* is inserted before the *ye* and *iygd* of the respectful tenses, as in the case of *ho-ná*. *Kariye*, *kariyo*, however, occur.

Infinitive and verbal noun, *kar-ná*, 'to do,' *kar-ne ká*, -*ke*, -*kí*, 'of doing.'

A. Root and 2nd sing. imperative, *kar*, 'do thou.'

B. Present participle, *kar-tá*, f. *kar-tí*, pl. *kar-te*, f. *kar-tín*, 'doing.'

C. Past participle, *ki-y-d*, f. *kí*, pl. *kí-e*, f. *kín*, 'done.'

A. *Three tenses from the root.* 1. *Aorist* (or *potential*), 'may do.' 2. *Future*, 'shall do.'

3. *Imperative*, 'do.' R. *Respectful*, 'be pleased to do,' 'will be pleased to do.'

f.	f.	f.	f.	f.
1. <i>main kar-ún</i>	<i>tú kar-e</i>	<i>wuh kar-e</i>	<i>ham kar-en</i>	<i>tum kar-o</i> we <i>kar-en</i>
2. - <i>kar-úngd</i> (- <i>gi</i>)	- <i>kar-egá</i> (- <i>gi</i>)	- <i>kar-egá</i> (- <i>gi</i>)	- <i>kar-enge</i> (- <i>gin</i>)	- <i>kar-oge</i> (- <i>gin</i>) - <i>kar-enge</i> (- <i>gin</i>)
3. - <i>kar-ún</i>	- <i>kar</i>	- <i>kar-e</i>	- <i>kar-en</i>	- <i>kar-o</i> - <i>kar-en</i>
R.	<i>ki-j-íye</i> , fut. <i>ki-j-iyegá</i> <i>ki-j-íyo</i>			

181. B. *Three tenses from the present participle.* 1. *Present indefinite*, 'would do.' 2. *Present definite*, 'am doing.' 3. *Imperfect*, 'was doing.'

f.	f.	f.	f.	f.
1. <i>main kar-tá</i> (- <i>tí</i>)	<i>tú kar-tá</i> (- <i>tí</i>)	<i>wuh kar-tá</i> (- <i>tí</i>)	<i>ham kar-te</i> (- <i>tín</i>)	<i>tum kar-te</i> (- <i>tín</i>) we <i>kar-te</i> (- <i>tín</i>)
2. - <i>kar-tá</i> (- <i>tí</i>) <i>hún</i>	- <i>kar-tá</i> (- <i>tí</i>) <i>hai</i>	- <i>kar-tá</i> (- <i>tí</i>) <i>hai</i>	- <i>kar-te</i> (- <i>tí</i>) <i>hain</i>	- <i>kar-te</i> (- <i>tí</i>) <i>hain</i>
3. - <i>kar-tá</i> <i>thá</i>	- <i>kar-tá</i> <i>thá</i>	- <i>kar-tá</i> <i>thá</i>	- <i>kar-te</i> <i>the</i>	- <i>kar-te</i> <i>the</i>
f. - <i>tí</i> <i>tí</i>	f. - <i>tí</i> <i>tí</i>	f. - <i>tí</i> <i>tí</i>	f. - <i>tí</i> <i>tín</i>	f. - <i>tí</i> <i>tín</i>

182. C. *Three tenses from the past participle.* 1. *Perfect indefinite, 'done.'* 2. *Perfect definite, 'have done.'* 3. *Pluperfect, 'had done.'*

	f.	f.	f.	f.
1. <i>main</i> ne <i>ki-yá</i> (<i>ki</i>) <i>tú</i> ne <i>ki-yá</i> (<i>ki</i>) <i>us</i> ne <i>ki-yá</i> (<i>ki</i>)			<i>ham</i> ne <i>ki-yá</i> (<i>ki</i>) <i>tum</i> ne <i>ki-yá</i> (<i>ki</i>) <i>unho</i> ne <i>ki-yá</i> (<i>ki</i>)	
2. <i>-ki-yá</i> (<i>ki</i>) <i>hai</i>	<i>-ki-yá</i> (<i>ki</i>) <i>hai</i>	<i>-ki-yá</i> (<i>ki</i>) <i>hai</i>	<i>-ki-yá</i> (<i>ki</i>) <i>hai</i>	<i>-ki-yá</i> (<i>ki</i>) <i>hai</i>
3. <i>-ki-yá</i> <i>thá</i>	<i>-ki-yá</i> <i>thá</i>	<i>-ki-yá</i> <i>thá</i>	<i>-ki-yá</i> <i>thá</i>	<i>-ki-yá</i> <i>thá</i>
f. <i>ki thi</i>	f. <i>ki thi</i>	f. <i>ki thi</i>	f. <i>ki thi</i>	f. <i>ki thi</i>

N.B.—The above forms only hold good when the object is *mase*. or *fam*. sing.; see note to r. 148.

Conjunctive participle, *kar*, *ki-e*, *kar-ke*, *kar-kar*, 'having done.'

Adjective participles; present, *kar-tá hú-d* (f. *kar-ti hú-i*; pl. or inflected, *kar-te hú-e*; f. *kar-ti hú-in*) 'doing'; past, *ki-yá hú-d* (f. *ki hú-i*; pl. or inflected, *ki-e hú-e*; f. *ki hú-in*) 'done.'

Adverbial participle, *kar-te-hi*, 'immediately on doing,' 'in the act of doing.'

Noun of agency, *karn-wáldá*, 'a doer, 'one who does.'

183. Observe—*Kar-nd* is of constant use compounded with nouns, with which its meaning must be made to blend: thus, *qat kar-nd*, 'to make killing,' i.e., 'to kill'; *ma'ám kar-nd*, 'to perceive,' *shádi k.*, 'to marry,' *manqif k.*, 'to stop,' *daryufi k.*, 'to discover,' *kam k.*, 'to lessen,' *akurú k.*, 'to begin,' *chotá k.*, 'to diminish.'

184. It also forms a frequentative compound after a past participle (see r. 219 A); as *jd-yd kar-nd*, 'to go frequently,' *dakh-d k.*, 'to look frequently,' *ki-yd k.*, 'to do frequently.'

185.

Conjugation of the active verb *de-ná*, 'to give.'

The past participle is *di-yá* irregularly (f. *di*, pl. *di-e*, f. *dín*). The respectful tenses follow the analogy of *kur-ná* and *ke-ná*, the root becoming *dij* before the terminations.

186. Observe—When a root ends in *e*, the letter *w* may be inserted before the *e* and *en* of the aorist (or potential), future, and imperative, or the *w* may be omitted, in which case the final *e* of the root is also dropped.

DE-NÁ, 'to give.'

Infinitive and verbal noun, *de-ná*, 'to give,' *de-ne ká*, *-ke*, *-kí*, 'of giving.'

A. Root and 2nd sing. imperative, *de*, 'give thou.'

B. Present participle, *de-tá*, f. *de-ti*, pl. *de-te*, f. *de-tin*, 'giving.'

C. Past participle, *di-yá*, f. *di*, pl. *di-e*, f. *dín*, 'given.'

187. A. *Three tenses from the root.* 1. *Aorist (or potential)*, 'may give.' 2. *Future*, 'shall give.'3. *Imperative*, 'give.' R. *Respectful*, 'be pleased to give,' 'will be pleased to give.'

1. main <i>de-ún</i> } or <i>dún</i> }	<i>tú de-w-e</i> } or <i>de</i> }	<i>hám de-w-en</i> } or <i>dén</i> }	<i>tum de-o</i> } or <i>dó</i> }	<i>wé de-w-en</i> } or <i>dén</i> }
2. - <i>de-úngá</i> } or <i>dúngá</i> }	- <i>devegá</i> } or <i>degá</i> }	- <i>devenge</i> } or <i>denge</i> }	- <i>de-oge</i> } or <i>doge</i> }	- <i>devenge</i> } or <i>denge</i> }
				f. - <i>gín</i>
3. - <i>de-ún</i> or <i>dún</i> } R. }	- <i>de</i> } - <i>dewe</i> or <i>de</i> }	- <i>dewen</i> or <i>dén</i> } - <i>dewen</i> or <i>dén</i> }	- <i>deo</i> or <i>dó</i> }	- <i>dewen</i> or <i>dén</i> }
	<i>di-j-ye</i> fut. <i>di-j-iyegd</i>			<i>di-j-iyé</i>

188. B. *Three tenses from the present participle.* 1. *Present indefinite*, 'would give.' 2. *Present definite*, 'am giving.' *Imperfect*, 'was giving.'

	f.	f.	f.	f.
1. <i>main</i> <i>de-tá</i> (-tí) <i>tú de-tá</i> (-tí) <i>wuh de-tá</i> (-tí)			<i>ham de-to</i> (-tín) <i>tum de-to</i> (-tín)	<i>we de-to</i> (-tín)
2. <i>-de-tá</i> (-tí) <i>hún -de-tá</i> (-tí) <i>hai -de-tá</i> (-tí) <i>hai</i>			<i>-de-to</i> (-tí) <i>hai</i> - <i>de-to</i> (-tí) <i>ho</i>	<i>-de-to</i> (-tí) <i>hai</i>
3. <i>-de-tá</i> <i>thá</i> } <i>-de-tá</i> <i>thá</i> }			<i>-de-to</i> <i>the</i> } <i>-de-to</i> <i>the</i> }	<i>-de-to</i> <i>the</i> }
f. -tí <i>thí</i> }	f. -tí <i>thí</i> }	f. -tí <i>thí</i> }	f. -tí <i>thín</i> }	f. -tí <i>thín</i> }

189. C. *Three tenses from the past participle.* 1. *Perfect indefinite*, 'given.' 2. *Perfect definite*, 'have given.' 3. *Pluperfect*, 'had given.'

	f.	f.	f.	f.
1. <i>main</i> <i>ne di-yá</i> (dì) <i>tú ne di-yá</i> (dì) <i>us ne di-yá</i> (dì)			<i>ham ne di-yá</i> (dì) <i>tum ne di-yá</i> (dì) <i>unhon ne di-yá</i> (dì)	
2. <i>-di-yá</i> (dì) <i>hai -di-yá</i> (dì) <i>hai -di-yá</i> (dì) <i>hai</i>			<i>-di-yá</i> (dì) <i>hai -di-yá</i> (dì) <i>hai -di-yá</i> (dì) <i>hai</i>	
2. <i>-di-yá</i> <i>thá</i> } <i>-di-yá</i> <i>thá</i> }			<i>-di-yá</i> <i>thá</i> } <i>-di-yá</i> <i>thá</i> }	
f. dī <i>thí</i> }	f. dī <i>thí</i> }	f. dī <i>thí</i> }	f. dī <i>thí</i> }	f. dī <i>thí</i> }

N.B.—The above forms only hold good when the object is masc. or fem. singular; see note to r. 148.

Conjunctive participle, *de*, *dī-e*, *de-ke*, *de-kar*, *de-kar-ke*, *de-karkar*, 'having given.'

Adjective participles; present, *de-tá hú-á* (f. *de-tí hú-i*; pl. or inflected, *de-to hú-e*; f. *de-tí hú-in*),

'giving'; past, *di-yá hú-á* (f. *dī hú-i*; pl. or inflected, *dī-e hú-e*; f. *dī hú-in*), 'given.'

Adverbial participle, *de-to hí*, 'immediately on giving,' 'in the act of giving.'

Noun of agency, *dene-wáld*, 'a giver,' 'one who gives.'

190.

Conjugation of the active verb *le-nd*, 'to take.'

The past participle is *li-y-d* irregularly (f. *li*, pl. *li-e*, f. *liŋ*). The respectful tenses follow the analogy of *kar-nd*, *ho-nd*, and *de-nd*.

LE-ŊÁ, 'to take.'

Infinitive and verbal noun, *le-nd*, 'to take,' *le-ne ká*, *-ke*, *-kí*, 'of taking.'

A. Root and 2nd sing. imperative, *le*, 'take thou.'

B. Present participle, *le-íd*, f. *le-ti*, pl. *le-ta*, f. *le-tin*, 'taking.'

C. Past participle, *li-y-d*, f. *li*, pl. *li-e*, f. *liŋ*, 'taken.'

191. A. *Three tenses from the root.* 1. *Aorist (or potential)*, 'may take.' 2. *Future*, 'shall take.'

3. *Imperative*, 'take.' R. *Respectful*, 'be pleased to take,' 'will be pleased to take.'

1. <i>main</i> <i>le-ún</i> or <i>lún</i>	<i>tú</i> <i>le-w-e</i> or <i>le</i>	<i>wuh</i> <i>le-w-e</i> or <i>le</i>	<i>ham</i> <i>le-w-en</i> or <i>len</i>	<i>tum</i> <i>le-o</i> or <i>lo</i>	<i>we</i> <i>le-w-en</i> or <i>len</i>
2. <i>-le-úngá</i> or <i>lúngá</i>	<i>-le-w-egá</i> or <i>le-gá</i>	<i>-le-w-egá</i> or <i>le-gá</i>	<i>-le-w-enge</i> or <i>le-ŋe</i>	<i>-le-oge</i> or <i>lo-ge</i>	<i>-le-w-enge</i> or <i>le-ŋe</i>
3. <i>-le-ún</i> or <i>lún</i>	<i>-le</i>	<i>-le-w-e</i> or <i>le</i>	<i>-le-w-en</i> or <i>len</i>	<i>-le-o</i> or <i>lo</i>	<i>-le-w-en</i> or <i>len</i>
R.	<i>li-j-ige</i> , fut. <i>li-j-iyegá</i>		<i>li-j-tyo</i>		

192. B. *Three tenses from the present participle.* 1. *Present indefinite*, 'would take.' 2. *Present definite*, 'am taking.' 3. *Imperfect*, 'was taking.'

f.	f.	f.	f.	f.
1. <i>main</i> <i>le-tá</i> (-tí) } <i>tú</i> <i>le-tá</i> (-tí) } <i>wuh</i> <i>le-tá</i> (-tí) } <i>ham</i> <i>le-te</i> (-tín) } <i>tum</i> <i>le-te</i> (-tín) } <i>we</i> <i>le-te</i> (-tín) }				
2. - <i>le-tá</i> (-tí) } <i>hún</i> - <i>le-tá</i> (-tí) } <i>hai</i> - <i>le-tá</i> (-tí) } <i>hai</i> - <i>le-te</i> (-tí) } <i>ho</i> - <i>le-te</i> (-tí) } <i>hai</i> - <i>le-te</i> (-tí) }				
3. - <i>le-tá</i> <i>thá</i> } - <i>le-tá</i> <i>thá</i> } - <i>le-tá</i> <i>thá</i> } - <i>le-te</i> <i>thé</i> } - <i>le-te</i> <i>thé</i> }				
f. -tí <i>thí</i> } f. -tí <i>thí</i> } f. -tí <i>thí</i> } f. -tí <i>thín</i> } f. -tí <i>thín</i> }				

193. C. *Three tenses from the past participle.* 1. *Perfect indefinite*, 'taken.' 2. *Perfect definite*, 'have taken.' 3. *Pluperfect*, 'had taken.'

f.	f.	f.	f.	f.
1. <i>main</i> <i>ne li-yá</i> (lí) } <i>tú</i> <i>ne li-yá</i> (lí) } <i>us</i> <i>ne li-yá</i> (lí) } <i>ham</i> <i>ne li-yá</i> (lí) } <i>tum</i> <i>ne li-yá</i> (lí) } <i>unhón</i> <i>ne li-yá</i> (lí) }				
2. - <i>li-yá</i> (lí) } <i>hai</i> - <i>li-yá</i> (lí) } <i>hai</i> - <i>li-yá</i> (lí) } <i>hai</i> - <i>li-yá</i> (lí) } <i>hai</i> - <i>li-yá</i> (lí) }				
3. - <i>li-yá</i> <i>thá</i> } - <i>li-yá</i> <i>thá</i> } - <i>li-yá</i> <i>thá</i> } - <i>li-yá</i> <i>thá</i> } - <i>li-yá</i> <i>thá</i> }				
f. lí <i>thí</i> } f. lí <i>thí</i> } f. lí <i>thí</i> } f. lí <i>thí</i> } f. lí <i>thí</i> }				

Observe.—The above forms only hold good when the object is masc. or fem. singular; see note to r. 148.

Conjunctive participle, *le*, *li-e*, *le-ke*, *le-kar*, *le-karke*, *le-karkar*, 'having taken.'
 Adjective participles; present, *le-tá hú-d* (f. *le-ti hú-t*; pl. or inflected, *le-te hú-e*; f. *le-ti hú-tu*),
 'taking'; past, *li-yá hú-d* (f. *li hú-t*; pl. or inflected, *li-e hú-e*; f. *li hú-tu*), 'taken.'
 Adverbial participle, *lete-hi*, 'immediately on taking,' 'in the act of taking.'
 Noun of agency, *lene-wáldá*, 'a taker,' 'one who takes.'

194. Observe, that the regular form of the past participle of the verb *pi-ná*, 'to drink,' will be *piy-d* (f. *pi*, pl. *pi-e*, f. *pin*), like the irregular forms of *kar-ná*, *de-ná*, and *le-ná*. *Pi-ná* also inserts *j* before the *eye* and *igo* of the respectful imperative, and optionally before *iyegá*.

195. Remember, therefore, that the following six verbs (last conjugated) form their past participles irregularly: thus—

	SINGULAR.		PLURAL.	
	MASC.	FEM.	MASC.	FEM.
<i>já-ná</i> , 'to go'	<i>gay-d</i>	<i>ga-t</i>	<i>ga-e</i>	<i>ga-tu</i>
<i>ho-ná</i> , 'to be'	<i>hú-d</i>	<i>hú-t</i>	<i>hú-e</i>	<i>hú-tu</i>
<i>mar-ná</i> , 'to die'	<i>mú-d</i>	<i>mú-t</i>	<i>mú-e</i>	<i>mú-tu</i>
<i>kar-ná</i> , 'to do'	<i>kíy-d</i>	<i>kí</i>	<i>kí-e</i>	<i>kíu</i>
<i>de-ná</i> , 'to give'	<i>diy-d</i>	<i>dí</i>	<i>dí-e</i>	<i>díu</i>
<i>le-ná</i> , 'to take'	<i>liy-d</i>	<i>lí</i>	<i>lí-e</i>	<i>líu</i>

196. Remember also, that the following five take *jīye* and *jīyo* (liable to be contracted, excepting in the case of *ho-ná*, into *jē* and *jō*) in the respectful imperative:—

<i>ho-ná</i> , 'to be'	<i>hú-jīye</i> , 'be pleased to become.'
<i>kar-ná</i> , 'to do'	<i>kí-jīye</i> , 'be pleased to do.'
<i>de-ná</i> , 'to give'	<i>dí-jīye</i> , 'be pleased to give.'
<i>le-ná</i> , 'to take'	<i>lí-jīye</i> , 'be pleased to take.'
<i>pi-ná</i> , 'to drink'	<i>pí-jīye</i> , 'be pleased to drink.'

197. Observe.—Disyllabic roots enclosing a short *a* in the second syllable, drop this *a* in the tenses formed from the root and past participle: thus—

	AOIST (OR POTENTIAL).	PAST PARTICIPLE.
<i>níkal-ná</i> , 'to issue'	<i>níkl-ún</i>	<i>níkl-d</i>
<i>pakar-ná</i> , 'to seize'	<i>pakr-ún</i>	<i>pakr-d</i>
<i>baras-ná</i> , 'to rain'	<i>bars-ún</i>	<i>bars-d</i>
<i>guzar-ná</i> , 'to pass'	<i>guzr-ún</i>	<i>guzr-d</i>

INFINITIVE.	PRESENT PARTICIPLE.	PAST PARTICIPLE.	AORIST (OR POTENTIAL).	FUTURE.	RESPECTFUL.
<i>bāndh-ná</i> , v.a. 'to bind'	<i>bāndh-tá</i>	<i>bāndh-d</i>	<i>bāndh-ún</i> , e, e, en, o, en	<i>bāndh-ungá</i>	<i>bāndh-iye</i>
<i>chuk-ná</i> , v.n. 'to finish'	<i>chuk-tá</i>	<i>chuk-d</i>	<i>chuk-ún</i> , e, e, en, o, en	<i>chuk-ungá</i>	
<i>ḍāl-ná</i> , v.a. 'to throw'	<i>ḍāl-tá</i>	<i>ḍāl-d</i>	<i>ḍāl-ún</i> , e, e, en, o, en	<i>ḍāl-ungá</i>	<i>ḍāl-iye</i>
<i>dekh-ná</i> , v.a. 'to see'	<i>dekh-tá</i>	<i>dekh-d</i>	<i>dekh-ún</i> , e, e, en, o, en	<i>dekh-ungá</i>	<i>dekh-iye</i>
<i>jān-ná</i> , v.a. 'to know'	<i>jān-tá</i>	<i>jān-d</i>	<i>jān-ún</i> , e, e, en, o, en	<i>jān-ungá</i>	<i>jān-iye</i>
<i>kah-ná</i> , v.a. 'to say'	<i>kah-tá</i>	<i>kah-d</i>	<i>kah-ún</i> , e, e, en, o, en	<i>kah-ungá</i>	<i>kah-iye</i>
<i>lag-ná</i> , v.n. 'to begin'	<i>lag-tá</i>	<i>lag-d</i>	<i>lag-ún</i> , e, e, en, o, en	<i>lag-ungá</i>	<i>lag-iye</i>
<i>pá-ná</i> , v.a. 'to find'	<i>pá-tá</i>	<i>pá-yá</i>	<i>pá-ún</i> , e, e, en, o, en	<i>pá-ungá</i>	<i>pá-iye</i>
<i>rakh-ná</i> , v.a. 'to place'	<i>rakh-tá</i>	<i>rakh-d</i>	<i>rakh-ún</i> , e, e, en, o, en	<i>rakh-ungá</i>	<i>rakh-iye</i>
<i>sak-ná</i> , v.n. 'to be able'	<i>sak-tá</i>	<i>sak-d</i>	<i>sak-ún</i> , e, e, en, o, en	<i>sak-ungá</i>	
<i>sun-ná</i> , v.a. 'to hear'	<i>sun-tá</i>	<i>sun-d</i>	<i>sun-ún</i> , e, e, en, o, en	<i>sun-ungá</i>	<i>sun-iye</i>

a. Remember that the following verbs are neuter, and therefore not susceptible of *ne* (see rr. 143, 439):
bol-ná, 'to speak'; *bhūl-ná*, 'to forget'; *chuk-ná*, 'to finish'; *ḍar-ná*, 'to fear'; *lag-ná*, 'to fight'; *lā-ná*, 'to bring.'

199. *Rules for converting neuter verbs into actives or causals, and into double causals.*

Observe, in the following lists some active verbs (marked v.a.) are included under the head of neuters. These are made doubly active or simply causal by the same affixes which are employed to make neuter verbs active.

200. Rule I.—To form an active or causal verb out of a neuter, add long *á* to the root; and to form a double causal, insert *w* before this long *á*: thus, *pak-ná*, ‘to be cooked,’ ‘to ripen;’ *paká-ná*, ‘to cook,’ ‘to make ripe;’ *pakwá-ná*, ‘to cause to cook,’ etc.

201. Other examples.

NEUTER.	ACTIVE OR CAUSAL.	DOUBLE CAUSAL.
<i>uñh-ná</i> , ‘to rise up’	<i>uñhá-ná</i>	<i>uñhwá-ná</i>
<i>bach-ná</i> , ‘to be saved’	<i>bachá-ná</i>	<i>bachwá-ná</i>
<i>ban-ná</i> , ‘to be made’	<i>baná-ná</i>	<i>banwá-ná</i>
<i>bujh-ná</i> , ‘to be extinguished’	<i>bujhá-ná</i>	<i>bujhwá-ná</i>
<i>pahunch-ná</i> , ‘to arrive’	<i>pahunchá-ná</i>	<i>pahunchwá-ná</i>
<i>parh-ná</i> , ‘to read’	<i>parhá-ná</i>	<i>parhwá-ná</i>
<i>pair-ná</i> , ‘to swim’	<i>pairá-ná</i>	
<i>jal-ná</i> , ‘to burn’	<i>jalá-ná</i>	<i>jalwá-ná</i>
<i>daurná</i> , ‘to run’	<i>daurná-ná</i>	
<i>sun-ná</i> , ‘to hear’	<i>suná-ná</i>	<i>sunwá-ná</i>
<i>lag-ná</i> , ‘to be applied’	<i>lagá-ná</i>	<i>lagwá-ná</i>
<i>mil-ná</i> , ‘to be united’	<i>milá-ná</i>	<i>milwá-ná</i>
<i>hil-ná</i> , ‘to move’	<i>hilá-ná</i>	<i>hilwá-ná</i>

202. N.B. Dissyllabic roots, enclosing a short *a* in both syllables, drop this vowel from the second syllable in forming the active, but not necessarily in the double causal:—

<i>pakar-ná</i> , ‘to seize’	<i>pakrá-ná</i>	<i>pakarwá-ná</i>
<i>chamak-ná</i> , ‘to shine’	<i>chamká-ná</i>	
<i>samajh-ná</i> (v.a.) ‘to understand’	<i>samjhá-ná</i>	<i>samajhwá-ná</i>

NEUTER.	ACTIVE OR CAUSAL.	DOUBLE CAUSAL.
<i>sarak-ná</i> , 'to move'	<i>sarká-ná</i>	<i>sarakwá-ná</i>
<i>laṭak-ná</i> , 'to hang'	<i>laṭká-ná</i>	<i>laṭakwá-ná</i>

203. Rule II.—Monosyllabic roots of neuter verbs enclosing long vowels or diphthongs between two consonants generally substitute a short vowel (*i* being substituted for *á*, *í*, and *e*; and *u* for *ú* and *o*) before adding *á* to form actives, and before adding *wá* to form double causals; ex. gr.—

<i>bol-ná</i> , 'to speak'	<i>bulá-ná</i>	<i>buhwá-ná</i>
<i>bhúl-ná</i> , 'to forget'	<i>bhulá-ná</i>	<i>bhuhwá-ná</i>
<i>bhej-ná</i> (v. a.), 'to send'	<i>bhijá-ná</i>	<i>bhihwá-ná</i>
<i>bhiḡ-ná</i> , 'to be wet'	<i>bhiḡá-ná</i> *	<i>bhiḡwá-ná</i>
<i>jág-ná</i> , 'to be awake'	<i>jagá-ná</i>	<i>jagwá-ná</i>
<i>ḡub-ná</i> , 'to drown'	<i>ḡubá-ná</i> *	<i>ḡubwá-ná</i>
<i>leṭ-ná</i> , 'to lie down'	<i>liṭá-ná</i>	<i>liṭwá-ná</i>

204. Observe.—Roots ending in vowels, after shortening the final vowel, according to r. 203, generally add *l* to the root, which with *á* and *wá* makes *lá* for causals, and *lwá* for double causals:—

<i>pi-ná</i> (v. a.), 'to drink'	<i>pilá-ná</i>	<i>pihwá-ná</i>
<i>jí-ná</i> , 'to live'	<i>jilá-ná</i>	<i>jilhwá-ná</i>
<i>de-ná</i> (v. a.), 'to give'†	<i>dilá-ná</i>	<i>dilhwá-ná</i>
<i>dho-ná</i> (v. a.), 'to wash'	<i>dhulá-ná</i>	<i>dhulhwá-ná</i>
<i>ro-ná</i> , 'to weep'	<i>rulá-ná</i>	<i>ruhwá-ná</i>
<i>so-ná</i> , 'to sleep'	<i>sulá-ná</i>	<i>suhwá-ná</i>
<i>khá-ná</i> (v. a.) 'to eat'	<i>khilá-ná</i>	<i>khilhwá-ná</i>

205. Observe.—*Nahá-ná*, 'to bathe,' drops the final vowel of the root before *lá*, but shortens it before *lwá*: thus, *nahlá-ná*, 'to cause to bathe,' *naha-lwá-ná*, 'to cause to be bathed.'

* These two neuter verbs have also the irregular active forms *ḡubo-ná*, 'to immerse,' and *bhiḡo-ná*, 'to make wet.'

† But *le-ná*, 'to take,' makes only *liwá-ná*.

206. Some roots ending in consonants add either *d* or *lā* : thus,

<i>baiṭh-nā</i> , 'to sit'	<i>biṭhā-nā*</i> or <i>biṭhlā-nā</i>
<i>dekh-nā</i> (v.a.), 'to see'	<i>dikhā-nā</i> or <i>dikhlā-nā</i>
<i>sikh-nā</i> (v.a.), 'to learn'	<i>sikhā-nā</i> or <i>sikhlā-nā</i>

207. *Kah-nā* (v.a.), 'to say,' makes *kahā-nā* and *kahlā-nā*, 'to cause to say,' 'to call;' and is peculiar in allowing a neuter or passive sense to its causal: thus, *kahā-tā hai* or *kahlā-tā hai*, 'he is called.'

208. Rule III.—Roots of neuter verbs enclosing short vowels generally lengthen those vowels to form actives or causals; and in consequence of the lengthening of the radical vowel, dispense with the addition of *d*. In the double causal the radical vowel is not lengthened, and *wā* is therefore added:—

NEUTER.	ACTIVE OR CAUSAL.	DOUBLE CAUSAL.
<i>bandh-nā</i> , 'to be tied'	<i>bāndh-nā</i>	<i>bandhwā-nā</i>
<i>pal-nā</i> , 'to be nourished'	<i>pāl-nā</i>	<i>palwā-nā</i>
<i>kaṭ-nā</i> , 'to be cut'	<i>kāṭ-nā</i>	<i>kaṭwā-nā</i>
<i>khul-nā</i> , 'to open'	<i>khol-nā</i>	<i>khulwā-nā</i>
<i>ghul-nā</i> , 'to dissolve'	<i>ghol-nā</i>	<i>ghulwā-nā</i>
<i>lad-nā</i> , 'to be loaded'	<i>lād-nā</i>	<i>ladwā-nā</i>
<i>mar-nā</i> , 'to die'	<i>mār-nā</i>	<i>marwā-nā</i>
<i>nikal-nā</i> , 'to come out'	<i>nikāl-nā</i>	<i>nikalwā-nā</i>

209. The following are anomalously formed :

NEUTER.	ACTIVE.	DOUBLE CAUSAL.
<i>bik-nā</i> , 'to be sold'	<i>bech-nā</i> , 'to sell'	<i>bikwā-nā</i>
<i>phaṭ-nā</i> , 'to be torn'	<i>phār-nā</i> or <i>pharā-nā</i>	
<i>phūṭ-nā</i> , 'to be split'	<i>phor-nā</i> , 'to split'	<i>phurwā-nā</i>
<i>ṭuṭ-nā</i> , 'to be broken'	<i>ṭor-nā</i> , 'to break'	<i>ṭurwā-nā</i>
<i>chhuṭ-nā</i> , 'to go off'	<i>chhor-nā</i> ,* 'to let off'	<i>chhurwā-nā</i>
<i>rah-nā</i> , 'to remain'	<i>rakh-nā</i> ,* 'to place'	<i>rakhwā-nā</i>

* Also *baiṭhā-nā* and *baiṭhāl-nā*; also *chhurā-nā* and *rakhā-nā*.

210.

COMPOUND VERBS.

1st. *From the root.*

Three kinds are formed from the root by prefixing an unconjugated root to a conjugated verb.

211 A. INTENSIVES.—These are more forcible than a simple verb, and the peculiarity of them is that the unconjugated root, which comes first in the compound, conveys the main idea, whilst the conjugated verb at the end generally merges its own sense in that idea, but at the same time gives force to it, like an adverb or emphatic particle in English: thus—

uṭhā-dēná, 'to set up.'

á-jáná, 'to come suddenly.'

ban-dēná, 'to be performed,' 'to succeed.'

ban-jáná, 'to be made,' 'to become.'

pi-jáná or *pi-lená*, 'to drink off or up.'

rakh-lená, 'to lay by.'

rakh-dēná, 'to set down,' 'to place.'

so-jáná, 'to go to sleep.'

kāt-dālná, 'to cut off.'

kah-dēná, 'to speak out.'

khā-jáná, 'to eat up.'

kho-dēná, 'to squander away.'

gār-dēná, 'to bury.'

gir-parná, 'to fall down.'

girá-dēná, 'to throw down.'

le-jáná, 'to take or carry away,' 'to convey.'

le-dēná, 'to bring along.'

le-lená, 'to take hold of,' 'to seize.'

mār-dālná, 'to kill outright.'

nikāl-dēná, 'to turn out.'

ho-jáná or *ho-rahná*, 'to become.'

212 B. POTENTIALS;—expressing ability to do anything.

Formed by prefixing an unconjugated root to the verb *sak-ná*, 'to be able:' thus—

já-sakná, 'to be able to go.'

kar-sakná, 'to be able to do.'

likh-sakná, 'to be able to write.'

213. They may also serve the purpose of a potential mood: thus, *main kar sak-tá hún*, 'I can do.'

214 C. COMPLETIVES;—expressing completion of an action. Formed by prefixing an unconjugated root to the verb *chuk-ná*, 'to be finished:' thus—

pi-chukná, 'to have done drinking.'

khá-chukná, 'to have done eating.'

main kah-chuk-d, 'I have done saying,' or 'I have already said.'

215. They may also serve the purpose of a future perfect: thus, *jab main likh chukingá*, 'when I shall have done writing,' or 'when I shall have written.'

2ndly. *From the present participle.*

216 A. CONTINUATIVES;—expressing continuous action. Formed by joining a present participle to the verbs *já-ná*, 'to go,' and *rah-ná*, 'to remain.' The present participle must agree with the nominative in gender and number: thus—

bol-tá já-ná, 'to go on speaking.'

parh-te já-te hain, 'they go on reading.'

d-tá já-tá rah-ná, 'to keep coming and going.'

ro-ti rah-ti hai, 'she goes on weeping.'

217 B. STATISTICALS;—expressing motion whilst in the *state* of doing anything. Formed by joining an inflected present participle to a verb of motion. The present participle must always be in the inflected state, the postposition *men* (denoting 'in the state of') being understood: thus—

gá-te átí hai, 'she comes singing' (i.e. 'in the state of singing').
ro-te daur-tá hai, 'he runs weeping' (i.e. 'in a weeping condition').

218. Observe.—From the above description it is clear that Continuatives and Statisticals are not strictly compound verbs, but rather phrases in which the present participle is used either adjectively or adverbially.

3rdly. *From the past participle.*

219. A. FREQUENTATIVES;—expressing repeated or habitual action. Formed by joining an uninflected past participle to the tenses of the verb *kar-ná*; thus—

á-yá kar-ná, 'to make a practice of coming.'

á-yá já-yá kar-tá, 'he keeps constantly coming and going.'

bol-á kar-tí hai, 'she speaks frequently.'

já-yá kar-ná, 'to go frequently.'

ki-yá kar-ná, 'to do frequently.'

likh-á kar-ná, 'to write frequently.'

220. Observe.—In the above and the next class of compound verbs the regular past participles *já-yá* and *mar-á* are preferred to the usual *ga-yá* and *mú-á*.

221 B. DESIDERATIVES;—expressing desire or wish. Formed by joining an uninflected past participle to the tenses of the verb *cháh-ná*, 'to wish:' thus—

likh-á cháh-ná, 'to wish to write.'

mar-á-cháh-á, 'he wished to die,' or 'was about to die.'

mar-á cháh-í, 'she wished to die.'

222. They may often express futurity, or the being about to do anything: thus, *já-yá cháh-tí hai*, 'she wishes to go or is about to go,' *mar-á cháh-tí hai*, 'she is about to die.'

223. By using the respectful form *cháh-íye*, the sense of obligation, necessity, or fitness, is obtained; thus, *ham-ko já-yá cháh-*

īye, 'we must go,' *tum-ko dekh-ā chāh-īye*, 'you ought to see;' see syntax, r. 543.

224. Observe.—Passive verbs are formed by prefixing any past participle to the tenses of the verb *jā-nā*, 'to go,' but the past participle is then changeable to agree with a plural or feminine nominative; see r. 166.

225. Note, that a kind of intensive verb (generally implying 'motion') may sometimes be formed from the past participle, agreeing with the nominative: thus, *par-ā phir-nā*, 'to prowl about,' *bhāg-ā jā-nā*, 'to flee away,' *wuh chāl-ī jā-tī thī*, 'she was going along.'

COMPOUND VERBS FROM THE INFLECTED INFINITIVE.

226. Three kinds of compound verbs are said to come from the inflected infinitive, but these are rather phrases than compound verbs. They are,

227. INCEPTIVES, from an infinitive in *ne* joined to the verb *lag-nā*, 'to begin;' as, *sikh-ne lag-ā*, 'he began to learn,' *kah-ne lag-ī*, 'she began to speak.'

228. PERMISSIVES, from an infinitive in *ne* joined to the verb *de-nā*, 'to give (leave);' as, *jā-ne de-nā*, 'to give leave to go,' *so-ne de-nā*, 'to give leave to sleep,' *wuh rah-ne de-tā hai*, 'he gives leave to remain.'

229. ACQUISITIVES, from an infinitive in *ne* joined to the verb *pā-nā*, 'to get (leave);' as, *jā-ne pā-nā*, 'to get leave to go,' *wuh bhāg-ne pā-tā hai*, 'he gets leave to flee.'

230. A kind of compound verb, called a Reiterative, is formed by joining together two verbs of nearly the same sense, and conjugated in the same tenses throughout: thus, *dekh-nā bhāl-nā*, 'to see.' It is usually restricted to the tenses of the participles, and is especially used in the conjunctive participle: thus, *we bol-te chāl-te hain*, 'they converse,' *bagair dekhe bhāle*, 'without

having seen,' *dho dhd-kar*, 'having washed thoroughly,' *jal bhun-kar*, 'having become inflamed,' *wuh ap-ná hisáb dekh-tá parh-tá hai*, 'he is examining his accounts,' *phuslá phandlá-kar*, 'having wheedled,' *ján-bújh-kar*, 'having known and comprehended,' 'wilfully,' 'purposely,' *samjhá bujhá-kar*, 'having explained or caused to understand.'

231. From the above description of compound verbs it is clear that they are really only five in number; viz. 1. Intensives, 2. Potentials, 3. Completives, 4. Frequentatives, 5. Desideratives.

NOMINALS.

232. Nominals are very common, and are formed by joining a noun or adjective to a verb (usually *kar-ná*, 'to do,' or *ho-ná*, 'to be'): thus, *tamám kar-ná*, 'to complete;' *khará ho-ná*, 'to be erect,' 'to stand;' *khará kar-ná*, 'to make stand,' 'to stop;' *gáři kharí kar* or *gáři ko khará kar*, 'stop the carriage;' *jam'a ho-ná*, 'to be collected;' *shurú ho-ná*, 'to commence;' *mol le-ná*, 'to purchase;' *gota már-ná*, 'to dive;' *gota khá-ná*, 'to be dipped;' *yád rakh-ná*, 'to remember.'

233. IDIOMATIC REPETITION OF PARTICIPLES.

baiṭh-e biṭhā-e (men), 'sitting still.'

baná baná-yá, 'ready made.'

paká paká-yá, 'ready cooked.'

saj sajá-kar, 'having completely prepared.'

kah-á kah-i, 'altercation.'

már-á már-i, 'scuffling.'

ADVERBS.

234.

Quintuple series derived from the pronouns *yih*, *wuh*, *kawn*, *jawn*, *taun*.

	NEAR.	REMOTE.	INTERROGATIVE.	RELATIVE.	CORRELATIVE.
1. Time	<i>yih</i> , 'this'	<i>wuh</i> , 'that'	<i>kawn</i> , 'who?'	<i>jawn</i> , 'who,' 'which'	<i>taun</i> , 'that same'
2. } Place	<i>ab</i> , 'now'	(<i>us-wagt</i>)	<i>kab</i> , 'when?'	<i>jab</i> , 'when'	<i>tab</i> , 'then'
3. }	<i>yahán</i> , 'here'	<i>wahán</i> , 'there'	<i>kahán</i> , 'where?'	<i>jahán</i> , 'wherever'	<i>tahán</i> , 'there'
	<i>idhar</i> , 'hither'	<i>udhar</i> , 'thither'	<i>kidhar</i> , 'whither?'	<i>jidhar</i> , 'whether'	<i>tidhar</i> , 'thither'
4. Manner	<i>yín</i> , 'thus,' 'in <i>yon</i> , } that way'	<i>wín</i> , } 'thus' (not <i>won</i> , } used)	<i>kyún</i> , 'how?'	<i>jyún</i> , } 'as' <i>jon</i> , or <i>jawn</i> , }	<i>tyún</i> , } 'so' <i>ton</i> , or <i>taun</i> , }
5. Likeness	<i>aisá</i> , 'like this,' 'in this manner'	<i>wasá</i> , 'like that,' 'in that manner'	<i>kaisá</i> , 'like what?' 'how?'	<i>jaísá</i> , 'like which,' 'as'	<i>taisá</i> , 'like the same,' 'so'
6. Number	<i>itná</i> , 'this many'	<i>utná</i> , 'that many'	<i>kitná</i> , 'how many?'	<i>jitná</i> , 'as many'	<i>tiná</i> , 'so many'
7. Quantity	<i>ittá</i> , 'this many'	<i>uttá</i> , 'that many'	<i>kittá</i> , 'how much?'	<i>jittá</i> , 'as many'	<i>tittá</i> , 'so many'

Observe.—These last are extremely uncommon.

235. By adding *i*, *hi*, *hin* (equivalent to 'very,' 'indeed,' 'the same,') to some of the preceding and to other pronouns, the following more emphatic pronouns and adverbs are formed :—

yi-h-i or *yah-i*, 'this same.' In the oblique case *is-i*.

wuh-i or *wahi*, 'that same.' In the oblique case *us-i*;

in pl. *un-hin* with *hin* :

so, *tum-hin*, 'you yourself.'

ab-hi, 'now,' 'at this very time.'

kab-hi or *kab-hu*, 'ever.'

tab-hi, 'at that very time.'

ya-hin or *yi-hin*, 'exactly here,' 'in this place,' 'in this way.'

wu-hin or *wa-hin*, 'exactly there,' 'in that place,' 'in that way.'

ka-hin, 'whereabouts,' 'somewhere,' 'anywhere.'

aur ka-hin, 'elsewhere.'

yi-un-hin, 'in this very way, time, or place.'

wi-un-hin or *won-hin* or *wo-hin* or *wuhin* or *unhin* or *unhin*, 'in that very way, time, or place,' 'thereupon,' 'immediately upon that.'

jon-hin, 'as soon as.'

waia-d-hi, 'that same,' 'in the very same manner.'

kar is added to *kyun*: thus,

kyunkar and *kyunki*, 'how?' 'why?' 'because.'

236. By adding *tak*, 'to' and *talak*, 'until,' the following compounds are obtained :—

ab tak or *ab talak*, 'till now.'

kab tak, 'till when?'

jab talak, 'while,' 'as long as.'

tab tak or *tab talak*, 'till then.'

yahan tak, 'to this degree.'

237. By repeating some of the preceding adverbs useful compounds are formed: thus,

jon-ton or *jaun taun* or *jon ton kar*, 'in some way,' 'by some means or other.'

kab-hi kab-hi, 'sometimes,' 'rarely,' 'seldom.'

jab kab-hi, 'whenever.'

jahān ka-hin, 'wherever.'

waise kā waisā or *jaise kā taisā*, 'such as before.'

238. *Other adverbs and adverbial compounds.*

ab, 'now.'

achānak, 'suddenly.'

āj, 'to-day.'

ākhir or *ākhir ko* or *ākhirash*,
'at last.'

ās pās, 'around,' 'on all sides.'

aur bhī, 'still more.'

bhī, 'also,' 'even.'

chupke, 'secretly,' 'privately.'

faqat, 'only,' 'merely.'

garaz, 'in short,' 'in a word.'

hamesha, 'always.'

is liye, 'for this reason,' 'therefore.'

is wāste, 'on this account,'
'therefore.'

kabhi nahin, 'never.'

kab ke, 'how long?'

kal, 'yesterday,' 'to-morrow.'

kis wāste, 'why?'

mat,* 'do not.'

na,* 'not.'

nahin,* 'not.'

nahin-to, 'otherwise,' 'if not.'

nāgāh, 'suddenly.'

niddn, 'at length.'

nit, 'always.'

par, 'but,' 'over.'

pare, 'beyond.'

pas, 'therefore,' 'then.'

phir, 'again,' 'then.'

shāyad, 'perhaps.'

tak or *talak*, 'up to.'

to or *tau*, 'then,' 'in that case.'

ware, 'on this side.'

ziyāda, 'more.'

239. *Adverbial prepositions governing the genitive with ke.*

andar, 'within.'

āge, 'before,' 'in front.'

* *Mat* is used with the imperative and respectful only; *na* with the imperative and other tenses; *nahin* with all but the imperative: thus, *bhūliyo mat*, 'don't forget,' *aisā na kar*, 'don't do so.'

<i>ba'd</i> , 'after.'	<i>muwāḍiq</i> , 'according to,' 'fit for.'
<i>badle</i> , 'instead.'	<i>nazdik</i> , 'near.'
* <i>ba-maḍād</i> , 'by aid of.'	<i>niche</i> , 'under,' 'beneath.'
<i>barābar</i> , 'equal to.'	<i>pār</i> , 'across,' 'on the other side.'
<i>bāhir</i> , 'without.'	<i>pās</i> , 'by,' 'near.'
<i>bā'is</i> , 'by reason of.'	<i>piçhhe</i> , 'behind.'
<i>bich</i> , 'in,' or 'among.'	<i>qarib</i> , 'near.'
<i>dar miyān</i> , 'in the midst of.'	<i>qābil</i> , 'capable.'
<i>gird</i> , 'around.'	<i>rū-ba-rū</i> , 'in presence of.'
<i>hāth</i> , 'in the hand of,' 'by the hand of.'	<i>sabab</i> , 'by reason of.'
<i>'iwaz</i> , 'instead.'	<i>sāmhne</i> , 'in front.'
<i>khārij</i> , 'without.'	<i>sāth</i> , 'with' ('in company').
<i>lā-iq</i> , 'worthy.'	<i>siwā</i> or <i>siwā-e</i> , 'except.'
<i>liye</i> , 'on account of.'	<i>ta-in</i> ,† 'to.'
* <i>mānind</i> , 'like.'	<i>tale</i> , 'under.'
<i>māre</i> , 'by reason of' ('stricken with').	* <i>taraf</i> (<i>ke</i> or <i>ki</i>), 'towards.'
<i>mijīb</i> , 'by means of.'	<i>ūpar</i> , 'above.'
<i>muṭābiq</i> , 'conformable to.'	<i>wār-pār</i> , 'right through.'
	<i>wāste</i> , 'on account of.'
	<i>yahān</i> , 'at the abode of.'

240. *Adverbial prepositions governing the genitive with kī.*

<i>ba-daulat</i> , 'by means of.'	<i>ma'rifat</i> , 'by means of,' or 'through.'
<i>ba-maḍād</i> , 'by aid of.'	<i>mānind</i> , 'like.'
<i>bābat</i> , 'concerning.'	<i>nisbat</i> , 'relative to.'
<i>iihat</i> , 'on account of.'	<i>taraf</i> , 'towards.'
<i>khātir</i> , 'for the sake of.'	<i>tarāh</i> , 'in the manner of.'

* These three require *ke* when they precede the substantive, but may take *kī* when they follow; thus *mānind tāre ke*, 'like a star,' but *tāre kī mānind*. The others require *ke* whether they precede or follow; as *bā'd tā ammūl ke* or *tā ammūl ke bā'd*, 'after reflection,' *us ke yahān*, 'at his abode.' In the 1st and 2nd personal pronouns, *re* of course takes the place of *ke*; as *siwā-e mere*, 'except me.'

† *Ke ta-in* is in fact equivalent to *ko*: thus, *bekason ke ta-in rūpai detā*, 'he gives money to the poor' (= *bekason ko*).

241.

ARABIC AND PERSIAN PREFIXES.

<i>az</i> , 'from.'	<i>bilá</i> , 'without.'
' <i>alá</i> , 'upon.'	<i>dar</i> , 'in.'
' <i>an</i> , 'from.'	<i>fi</i> , 'in.'
<i>ba</i> , <i>bah</i> , <i>bi</i> , 'in,' 'by.'	<i>illá</i> 'except.'
<i>bar</i> , 'in,' 'on,' 'at.'	' <i>ind</i> , 'near,' 'with.'
<i>bará-e</i> , 'on account of.'	<i>la</i> or <i>li</i> , 'to,' 'from.'
<i>bá</i> , 'with.'	<i>ma</i> , 'with.'
<i>be</i> , 'without.'	<i>min</i> , 'from.'

242.

ARABIC ADVERBS.

<i>albatta</i> , 'certainly.'	<i>fi-l-haqiqat</i> , 'in truth.'
<i>al-qisṣa</i> , 'in short.'	<i>ittifáqan</i> , 'by chance,' 'accidentally.'
<i>bi-l-fi'l</i> , 'in fact,' 'at present,' 'now.'	<i>jabran</i> , 'by force.'
<i>fi-l-hál</i> or <i>fi-l-faur</i> , 'instantly,' 'immediately.'	<i>khushúsan</i> , 'especially.'
	<i>ya'ne</i> , 'that is to say.'

243.

CONJUNCTIONS.

<i>agar</i> or <i>gar</i> , 'if.'	<i>kyúñki</i> , 'because.'
<i>agarchi</i> , 'although.'	<i>khwáh</i> , 'either,' 'or.'
<i>ammá</i> , 'but.'	<i>lekin</i> , 'but.'
<i>aur</i> , 'and.'	<i>magar</i> , 'except,' 'unless,' 'but.'
<i>az bas-ki</i> , 'since,' 'for as much as.'	<i>nahín to</i> , 'otherwise.'
<i>balki</i> , 'but,' 'moreover.'	<i>niz</i> , 'also.'
<i>goyá</i> , 'as if.'	<i>par</i> , 'but,' 'yet,' 'over.'
<i>ham</i> , 'also,' 'together.'	<i>pas</i> , 'thence,' 'therefore.'
<i>hanox</i> , 'yet.'	<i>so</i> , 'therefore,' 'so.'
<i>harchand</i> , 'although.'	<i>táki</i> , 'in order that.'
<i>hál-ánki</i> , 'whereas.'	<i>to</i> , 'then,' 'in that case.'
<i>jo</i> , 'if,' 'when,' 'that;'	<i>wa</i> or <i>o</i> , 'and.'
—(also 'who,' 'which,' seer.110).	<i>war</i> (for <i>wa agar</i>), 'and if.'
<i>ki</i> , 'that,' 'because,' 'than,' 'saying.'	<i>war-na</i> , 'and if not.'
	<i>yá</i> , 'or,' 'either.'

244.

INTERJECTIONS.

<i>Afsos</i> or <i>Haif</i> , 'Alas!'	<i>khabar-dār</i> , 'take care!'
<i>áyá</i> , 'whether?' interrogative.	<i>lo</i> , 'see!' 'look!'
<i>báp-re</i> , 'my goodness!' 'oh me!'	<i>wáe</i> , 'wo!' 'alas!'
<i>harchi bád-á-bád</i> , 'come what may!'	<i>wáh wáh</i> , 'oh! bravo!'
<i>há-e há-e</i> , 'alas!' 'alas!'	<i>zin-hár</i> or <i>zin-hár</i> , 'beware!'
	<i>shábásh</i> , 'bravo!'

245.

NUMERALS.—CARDINALS.

1 <i>ek</i> .	24 <i>chaubis</i> .	47 <i>saintális</i> .
2 <i>do</i> .	25 <i>pachis</i> .	48 <i>ařhtális</i> .
3 <i>tis</i> .	26 <i>chhabbis</i> .	49 <i>unchás</i> .
4 <i>chár</i> .	27 <i>satá-is</i> .	50 <i>pachás</i> .
5 <i>páñch</i> .	28 <i>ařhá-is</i> .	51 <i>ikáwan</i> .
6 <i>chhah</i> .	29 <i>untis</i> .	52 <i>báwan</i> .
7 <i>sát</i> .	30 <i>tis</i> .	53 <i>tirpan</i> .
8 <i>ářh</i> .	31 <i>iktis</i> .	54 <i>chauwan</i> .
9 <i>nau</i> .	32 <i>battis</i> or <i>batis</i> .	55 <i>pachpan</i> .
10 <i>das</i> .	33 <i>tentis</i> or <i>taintis</i> .	56 <i>chhappan</i> .
11 <i>igárah</i> or <i>gyárah</i> .	34 <i>chauntis</i> or <i>chautis</i> .	57 <i>sattáwan</i> .
12 <i>bárah</i> .	35 <i>paintis</i> .	58 <i>ařháwan</i> .
13 <i>terah</i> .	36 <i>chhattis</i> .	59 <i>unsatřh</i> .
14 <i>chaudah</i> .	37 <i>saintis</i> .	60 <i>sářh</i> .
15 <i>pandrah</i> .	38 <i>ařh-tis</i> .	61 <i>iksatřh</i> .
16 <i>solah</i> .	39 <i>untális</i> .	62 <i>básatřh</i> .
17 <i>satrah</i> .	40 <i>chális</i> .	63 <i>tirsářh</i> .
18 <i>ařhárah</i> .	41 <i>iktális</i> .	64 <i>chausatřh</i> .
19 <i>unis</i> or <i>unnis</i> .	42 <i>be-ális</i> .	65 <i>painsatřh</i> .
20 <i>bis</i> .	43 <i>tentális</i> or <i>taintális</i> .	66 <i>chhiyásatřh</i> .
21 <i>ikkis</i> or <i>ekis</i> .	44 <i>chau-ális</i> .	67 <i>satsatřh</i> .
22 <i>bá-is</i> .	45 <i>paintális</i> .	68 <i>ařhsatřh</i> .
23 <i>te-is</i> .	46 <i>chhiyális</i> .	69 <i>unhattar</i> .

70 <i>sattar</i> .	81 <i>ikási</i> .	91 <i>ikánawe</i> .
71 <i>ikhattar</i> .	82 <i>be-dási</i> .	92 <i>bánawe</i> .
72 <i>bahattar</i> .	83 <i>tirási</i> .	93 <i>tiránawe</i> .
73 <i>tihattar</i> .	84 <i>chaurási</i> .	94 <i>chauránawe</i> .
74 <i>chauhattar</i> .	85 <i>pachási</i> .	95 <i>pachánawe</i> .
75 <i>pachhattar</i> .	86 <i>chhiyási</i> .	96 <i>chhiyánawe</i> .
76 <i>chhihattar</i> .	87 <i>satási</i> .	97 <i>satánawe</i> .
77 <i>sathattar</i> .	88 <i>aṭhási</i> .	98 <i>aṭhánawe</i> .
78 <i>aṭhattar</i> .	89 <i>nau-dási</i> .	99 <i>ninánawe</i> .
79 <i>unási</i> .	90 <i>nawe</i> .	100 <i>sau</i> or <i>sai</i> .
80 <i>assi</i> .		

246. After 100 the series is continued as in English, omitting the conjunction; as, 101 *ek sau ek*, 225 *do sau pachis*, 1001 *ek hazár aur ek*, 1521 *ek hazár páñch sau ikkís*.

247. *Ek* added to another numeral is equivalent to 'about' or 'something more than;' as, *sau ek*, 'about a hundred,' *das ek*, 'about ten.' *Chand* is added to express 'fold;' as, *chár-chand* 'fourfold.'

a. Similarly, *unis bis*, 'a little less than,' or 'about twenty.'

Observe.—Two numerals are often joined together without any conjunction; as, *das páñch*, 'from five to ten.'

248.

ORDINALS.

1st <i>pahlá</i> or <i>pahilá</i> .	6th <i>ohhaṭwán</i> or <i>chhaṭhá</i> .
2nd <i>dúsrá</i> .	7th <i>sátwán</i> .
3rd <i>tisrá</i> .	8th <i>áṭhwán</i> .
4th <i>chauthá</i> .	9th <i>nauwán</i> or <i>nawán</i> .
5th <i>pánchwán</i> .	10th <i>daswán</i> .

And so on by adding *wán* to the cardinals.

249.

AGGREGATE NUMBERS.

<i>gandá</i> , 'aggregate of 4.'	<i>korí</i> , 'a score.'
<i>gáhi</i> , 'aggregate of 5.'	<i>chálísá</i> , 'aggregate of 40.'

chillā, 'a period of 40 days.' *lākh*, 'one hundred thousand.'
saikrā, 'a hundred.' *karor*, 'one hundred lākhs,' or
hazār, 'a thousand.' 'ten millions.'

250. Aggregate numbers add *on* for the nominative plural when they are used to express indefinitely large numbers : thus, *karoron khilqat*, 'tens of millions of creations,' *hazaron gulām*, 'thousands of slaves,' *lākhon rūpai*, 'hundreds of thousands of rupees,' *saikron shahr*, 'hundreds of cities.' The same rule applies to nouns expressing time ; as, *barson*, 'years' (for *baras*).

251. *On* may be added to all numerals to make them more emphatic, or to define them : thus, *bārahon la'l jaise sunē*, 'the very twelve rubies that had been heard about,' *ye sāton lar̥ki-ān*, 'these seven girls.'

252. Nouns following numerals do not require the plural termination *on*. When *on* is added, it must be understood to impart a more definite sense : thus, *āṭh din ke ba'd*, 'after eight days,' *do mahine men*, 'in two months,' but *do mahinon men*, 'in the two months.'

253.

FRACTIONAL NUMBERS.

$\frac{1}{4}$ <i>pā-o</i> or <i>chauthā-ī</i> .	$1\frac{1}{2}$ <i>ḍerh</i> .
$\frac{1}{3}$ <i>tihā-ī</i> .	$1\frac{3}{4}$ <i>paune</i> (quarter less) <i>do</i> .
$\frac{1}{2}$ <i>ādhā</i> .	$2\frac{1}{2}$ <i>aṛhā-ī</i> .
$\frac{3}{4}$ <i>paun</i> or <i>paunā</i> .	$3\frac{1}{2}$ <i>sārhe</i> (with a half) <i>tin</i> .
$1\frac{1}{4}$ <i>sawā</i> (with a quarter).	

254. They are thus used with the other numbers : thus—

75 <i>paune</i> (quarter less) <i>sau</i>	1250 <i>sawā hazār</i> .
125 <i>sawā</i> (with a quarter) <i>sau</i>	1500 <i>ḍerh hazār</i> .
150 <i>ḍerh sau</i>	1750 <i>paune do hazār</i> .
175 <i>paune do sau</i> .	2250 <i>sawā do hazār</i> .
250 <i>aṛhā-ī sau</i> .	2500 <i>aṛhā-ī hazār</i> .

DERIVATION OF WORDS.

255. *Affixes to nouns denoting agency, possession, or relationship of some kind.*

The usual affix for nouns of agency is *wáldá* added to the inflected form of the infinitive (see under Verbs). Instead of *wáldá*, *hárdá* is sometimes used, and both these affixes may be added to substantives as well as to infinitives: thus, from *lakar*, 'wood,' *lakar-hárdá*, 'a wood-cutter;' *Dillí-wáldá*, 'an inhabitant of Dillí;' *bastí-wáldá*, 'a villager;' *náw-wáldá*, 'a boatman;' *gadhe-wáldá*, 'the owner of the ass' (inflected form of *gadhá*, this form being always used).

bán (Sanskrit *ván*, 'possessed of'); as from *dar*, 'a door,' *dar-bán*, 'a door-keeper:' similarly, *sag-bán*, 'a dog-keeper;' *sár-bán*, 'a camel-driver;' *guzar-bán*, 'a ferryman;' *gári-bán*, 'a carter;' *mez-bán*, 'an entertainer' (*lit.* 'a table-keeper.')

bardár, 'a bearer;' as from *sonṭá* or '*aṣṭá* (inflected), 'a club;' *sonṭe-bardár*, 'a mace-bearer.'

chí; as from *ṭambúr*, 'a drum,' *ṭambúr-chí*, 'a drummer.'

dár, 'a keeper,' 'a master,' 'a possessor:' as from *zamín*, 'land,' *zamín-dár*, 'a land-holder;' from '*amal*, 'jurisdiction,' '*amal-dár*, 'one who has jurisdiction,' 'a collector of revenue' (= '*ámíl*).

gar (Sanskrit *kar*), 'a maker,' 'a doer,' 'a worker;' as from *zar*, 'gold,' *zar-gar*, 'a worker in gold;' so *sítam-gar*, 'a doer of tyranny,' 'a tyrant.'

guzár, 'a passer,' 'a performer;' as from *ḥaqq*, 'justice,' *ḥaqq-guzár*, 'a doer of justice.'

gár, 'a doer' (same as last); as from *khidmat*, 'service,' *khidmat-gár*, 'a servant,' 'an attendant;' from *gundh*, 'fault,' *gunáh-gár*, 'a sinner.'

gir, 'a taker;' as from *jahán*, 'the world,' *jahán-gir*, 'world-taker,' 'world-subduer.'

sár (denoting, 1. plenty, 2. similitude); as *koh-sár*, 'full of mountains,' *sháh-sár*, 'like a king,' *tum-sár*, 'like you.'

í; as from *sipáh*, 'an army,' *sipáh-í*, 'a soldier.'

wán (same as *bán* above); as from *dar*, 'a door,' *dar-wán*, 'a door-keeper;' from *dhan*, 'wealth,' *dhan-wán*, 'wealthy.'

256. *Affixes denoting place, locality, etc.*

ábád, 'an inhabited place;' as from *sháh-jahán*, 'the emperor of that name,' *sháh-jahán-ábád*, 'the city of Sháh-jahán, or Dillí.'

dán, 'receptacle,' 'stand;' as from *qalam*, 'a pen,' *qalam-dán*, 'a pen-holder;' so *shama'dán*, 'a candlestick.'

gáh, 'place;' as from *árám*, 'rest,' *árám-gáh*, 'resting-place;' so *guzar-gáh*, 'a thoroughfare, ferry;' 'ibádát-gáh, 'place of worship;' *chará-gáh*, 'pasture-land;' *qibla-gáh*, 'place turned to in prayer' (title of a father). This affix also expresses time; as *saḥar-gáh*, 'the time of dawn.'

pur or *púr*, 'a city;' as from *Hastinā*, *Hastinā-pur*, 'the ancient name of Dillí.'

sál or *sálá* (Sanskrit *sálá*), 'a house;' as from *ghur*, 'a horse,' *ghur-sál*, 'a stable;' *gau-sálá*, 'a cow-house.'

stán or *istán* (Sanskrit *sthán*), 'place;' as from *Hindú*, 'a Hindú,' *Hindú-stán*, 'India;' so from *bo*, 'fragrance,' *bostán*, 'a garden;' from *gul*, 'a rose,' *gul-istán*, 'a rose-garden;' from *koh*, 'a mountain,' *koh-istán*, 'a mountainous country.'

wári or *wár* or *bári*, 'place,' 'enclosure;' as from *phul*, 'a flower,' *phul-wári* or *phul-wári*, 'a flower-garden;' so *sati-wár*, 'the place where a *sati* is burnt.'
zár, 'place,' 'multitude;' as from *gul*, 'a rose,' *gul-zár*, 'a garden of roses;' so *lála-zár*, 'a bed of tulips.'

257. *Affixes forming abstract nouns.*

í or *gi*: the most common method of forming abstract substantives is by adding *í* to an adjective; thus from *khúb*, 'good,' *khúbí*, 'goodness;' from *dáná*, 'wise,' *dáná-í*, 'wisdom;' from *shád*, 'pleased,' *shádi*, 'pleasure.' If the primitive word ends in the weak *h* (*s*), the *h* is rejected, and *gi* is added instead of *í*: thus from *tázah*, 'fresh,' *tázagi*, 'freshness.'

pan or *paná*; as from *larhá*, 'a child,' *larhá-pan*, 'childhood;' so also *baniyá-pan*, 'the business of a merchant;' *burhá-pan*, 'old age;' *chhuṭ-paná*, 'infancy.'

haṭ; as from *karwá*, 'bitter,' *karwá-haṭ*, 'bitterness.'

258. Observe—Arabic abstract nouns are formed by the addition of *at* or *iyat*; as from *khutáb*, 'speech,' *khutábat*, 'eloquence;' from *insán*, 'mankind,' *insán-iyat*, 'humanity.' Many abstract nouns end in *ish*; as *ázmá-ish*, 'trial,' from *ázmá-ná*, 'to try.' These are generally Persian words. Some abstracts are formed by repeating a word, with alteration in the initial letter or letters of the last; as *jhúṭh mūṭh*, 'falsehood.'

259. *Affixes forming diminutives.*

ak; as from *mard*, 'a man,' *mardak*, 'a manikin;' from *ṭifl*, 'a child,' *ṭiflak*, 'a little child.'

iyá; as from *betí*, 'a daughter,' *betíyá*, 'a little daughter.'

cha or *chi*; as from *shákh*, 'a branch,' *shákh-cha*, 'a small branch;' from *deg*, 'a cauldron,' *deg-chi*, 'a small saucepan' (*deg-cha* is rather a large one); *bág-cha*, 'a small garden.'
icha; as from *bág*, 'a garden,' *bágicha*, 'a little garden,' 'a kitchen garden.'

260. *Affixes forming feminine nouns from masculine.*

am is added to *beg* and *khán*; as *begam* or *khánam*, 'a lady.'
in; as *sunár-in*, 'a goldsmith's wife;' *dhobin*, 'a washerman's wife,' from *dhobi*, 'a washerman,' rejecting *i*.
í; as *Bráhmaṇ-í*, 'a female Brahman,' 'a Brahman's wife.'
ní; as *sher-ní*, 'a lioness;' *sundr-ní*, 'a goldsmith's wife.'

261. *Affixes forming adjectives.*

í ('of or belonging to'): the most common method of forming adjectives is by adding *í* to substantives: thus from '*arús*, 'a bride,' '*arúṣí*, 'nuptial;' from *bázár*, 'a market,' *bázárí*, 'of or belonging to a market;' from *Hindústán*, *Hindústání*, 'of or belonging to Hindústán.'

Observe—Hence it appears that *í* is the most common and useful of all affixes, being used both to form substantives from adjectives and adjectives from substantives.

á ('having'); as from *bhúkh*, 'hunger,' *bhúkhá*, 'hungry;' from *mail*, 'dirt,' *mailá*, 'dirty.'
ána ('like,' '-ly'); as from '*arús*, 'a bride,' '*arúṣána*, 'bride-like;' from *sháh*, 'a king,' *sháhána*, 'kingly.'
ílá or *elá*; as from *saj*, 'shape,' *sajílá*, 'well-shaped,' 'comely.'
bhar ('full'); as from *shahr*, 'a city,' *shahr-bhar*, 'the whole city;' so *pet-bhar*, 'belly-full;' '*umr-bhar*, 'all one's life;' '*kos-bhar*, 'a full kos;' '*maqḍúr-bhar*, 'to the best of one's power.'
dár ('having,' 'possessing,' 'holding'); as from *wafá*, 'fidelity,'

- wafá-dár*, 'faithful'; from *mihmán*, 'a guest,' *mihmán-dár*, 'a host,' 'entertainer.'
- sár* ('full of,' 'abounding in,' 'like'); as from *koh*, 'a mountain,' *koh-sár*, 'mountainous,' from *shákh*, 'a branch,' *shákh-sár*, 'full of branches,' from *sháh*, 'a king,' *sháh-sár*, 'like a king.'
- mand* ('having,' 'endued with'); as from *daulat*, 'wealth,' *daulat-mand*, 'wealthy.'
- mán* ('having,' 'possessed of'); as from *shád*, *shád-mán*, 'pleased.'
- war* ('having'); as from *nám*, 'a name,' *nám-war*, 'renowned.'

262. *Prefixes forming negative adjectives.*

- a*; as *a-chal*, 'immovable.'
- an*; as *an-ján*, 'not knowing,' 'unwitting.'
- be*; as *be-wafá*, 'faithless.'
- bad*; as *bad-sulúk*, 'ill-mannered,' 'ill-dispositioned.'
- bi*; as *bi-sham*, 'unequal,' 'not good.'
- gair*; as *gair-munásib*, 'unfit.'
- kam*; as *kam-himmat*, 'spiritless.'
- lá*; as *lá-chár*, 'helpless.'
- ná*; as *ná-haqq*, 'unjust.'
- ni*; as *ni-dar* or *ni-dharaq*, 'fearless,' *ni-chint*, 'free from thought,' 'disengaged.'
- nir*; as *nir-ás*, 'hopeless.'

263. *Intermediate particles.*

- á*; as *lab-á-lab* or *munh-á-munh*, 'brimful,' *shab-á-shab*, 'all night,' 'night by night,' *dau-á-dau*, 'running express,' 'great labour,' *rau-á-rau*, 'travelling.'
- ba*; as *dar-ba-dar*, 'from door to door,' *táza-ba-táza*, 'fresh and fresh,' *nau-ba-nau*, 'new and young,' *já-ba-já*, 'everywhere,' *khud-ba-khud*, 'of one's own accord.'

be; as *gáh-be-gáh*, 'now and then;' *já-be-já*, 'here and there.'
ká; as *khet ká khet*, 'the whole field;' *jon ká ton*, 'just as it was.'
na; as *kuchh na kuchh*, 'something or other,' *kahin na kahin*,
 'somewhere or other.'
o; as *guft o gu*, 'discourse;' *bud o báh*, 'residence.'

ON THE USE OF ARABIC WORDS IN HINDUSTANI.

264. Some knowledge of the method of deriving Arabic words from their roots is indispensable to a correct acquaintance with Hindústání.

Arabic roots, which are the source of nouns and verbs, are generally trilateral;* that is to say, they consist of three consonants, each uttering a vowel: thus, *FRQ* or *faraqa*, 'he separated.'

265. Observe.—The root is identical with the 3rd sing. masc. of the preterite tense of the primitive verb. This is generally formed by affixing the short vowel *a* to each consonant of the root as above; and although the medial consonant of some neuter roots takes *i* or *u* instead of *a*, it will be convenient in the following remarks to describe every root as consisting of three consonants, each uttering *a*.

266. From the trilateral root are drawn out thirteen different forms† of verbs; that is to say, first a primitive verb, and proceeding from that twelve other forms. Of these thirteen forms, the twelfth and thirteenth are of too rare occurrence to be noticed here. There remain, therefore, eleven forms; viz., a primitive and ten other forms which are variously employed to impart a causal, neuter, passive, reciprocal, intensive, or desiderative sense to the primitive.

* Quadrilateral roots are not common, and will not therefore be considered here.

† Sometimes called conjugations.

In the 1st or primitive form of the verb the simple signification is of course contained; as, *kataba*, 'he wrote.'

The 2nd and 4th forms make transitive verbs from intransitives, and doubly transitives or causals from transitives. In a few instances, the 2nd (*kattaba*) gives the sense of the first with emphasis, and the 4th (*aktaba*) its simple meaning.

The 3rd form usually, though not necessarily, indicates reciprocal or mutual acting, or action directed upon another.

The 5th generally implies obeying or submitting to the sense of the second.

The 6th is derived immediately from the third, and may sometimes give it a passive sense. It generally, however, indicates mutual action between two or more persons.

The 7th has always a neuter or passive signification. The 8th, though sometimes passive, has often a reciprocal or reflexive signification.

The 9th and 11th forms are used with especial reference to colours and deformity; the 11th indicating intensity of both.

The 10th form is commonly desiderative, expressing the desire or wish for the action involved in the first.

Each of these forms has a preterite, imperative, and future tense, with an active and passive participle, and a great variety of verbal nouns; but the 9th and 11th have no passive. The tenses are not used in Hindústání, but the verbal nouns and participles are plentifully employed, both as substantives, abstract nouns, nouns of agency, and adjectives. The following table will exhibit models of the most usual.

267. Observe.—In this table the root is *FRQ* or *faraqa*, 'he separated,' and the three consonants of the root are printed throughout in capital letters to distinguish them from the servile or extra consonants. These extra consonants are seven in num-

ber, viz., *t*, *s*, *m*, *n*, with *ye*, *wdu*, and *alif* [usually remembered by the technical Arabic word *yatasammanu*, 'they fatten.']

NO.	SENSE.	VERBAL NOUN.	ACTIVE PARTICIPLE.	PASSIVE PARTICIPLE.
1.	Separation	a. <i>FaRQ</i> b. <i>FiRQ</i> c. <i>FuRQ*</i>	<i>FdRiQ</i> (irreg. plur.) <i>FuRrdQ</i>	<i>maFRúQ</i>
2.	Causing to separate Intensive in a few instances	<i>taFRiQ</i> <i>taFRiQat</i>	<i>muFaRriQ</i>	<i>muFaRraQ</i>
3.	Mutual separation	<i>muFdRaQat</i> <i>FiRdQ</i>	<i>muFdRiQ</i>	<i>muFdRaQ</i>
4.	Causing to separate	<i>iFRdQ</i>	<i>muFRiQ</i>	<i>muFRaQ</i>
5.	Submitting to be separated	<i>taFaRruQ</i>	<i>mutaFdRriQ</i>	<i>mutaFaRraQ</i>
6.	Pretended separation Mutual separation	<i>taFdRuQ</i>	<i>mutaFdRiQ</i>	<i>mutaFdRaQ</i>
7.	Being separated, or separation from self	<i>inFiRdQ</i>	<i>munFaRiq</i>	<i>munFaRaQ</i>
8.	Being separated, or separation from self	<i>iFtiRdQ</i>	<i>muFtiRiQ</i>	<i>muFtiRaQ</i>
9.	Colour and deformity	<i>iFRiQdq</i>	<i>muFRaQq</i>	
10.	Desire for separation	<i>istiFRdQ</i>	<i>mustaFRiQ</i>	<i>mustaFRaQ</i>
11.	Intensity of colour, etc.	<i>iFRiQdq</i>	<i>muFRdQq</i>	

Observe.—The above participles, whether active or passive, are sometimes used adjectively in Hindústání.

* Other models of verbal nouns which are referred to the primitive roots are, d. *FaRaQ*; e. *FaRdQ*; f. *FiRdQ*; g. *FaRQat*; h. *FiRQat*; i. *FuRQat*; j. *FaRaQat*; k. *FaRiQat*; l. *FaRdQat*; m. *FiRdQat*; n. *FaRúQ*; o. *FaRúQat*; p. *FuRúQat*.

268. Table exhibiting models of other useful nouns, etc., derived from triliteral roots.

Nouns of instrument Instrument of — }	<i>miFRdQ</i>	<i>miFRaQ</i>	<i>miFRaQat</i>
Time and place Place of — Time of — }	<i>maFRaQ</i>	<i>maFRiQ</i>	
Comparison More or most }	<i>aFRaQ</i> (for masc.)	<i>FuRQa</i> (for fem.)	
Excess Most, very great }	<i>FaRrdQ</i>	<i>FaRiQ</i> (pl.) <i>FuRaQd</i> *	<i>FaRuQ</i>
Implying also trade, profession, occupation }	<i>FaRrdQ</i>		
Common models for adjectives }	<i>FaRiQ</i>	<i>FaRdQ</i>	<i>FaRaQ</i>
Common models for abstract nouns }	<i>FaRdQat</i>	<i>FuRdQat</i>	<i>FaRiQat</i>
Model of regular plural }	<i>FaRQdt</i> (always fem.)		
Models of irregular or broken plurals }	<i>aFRáQ</i> <i>FaRd-iQ</i>	<i>FuRdQ</i> <i>FawdRiQ</i>	<i>FuRuQ</i> <i>FuRuQ</i>

269. The foregoing models are all deduced from a regular or perfect triliteral root *FaRaQa*; and the characteristic of a regular or perfect root is, that the three radical letters are always present in the models derived from it. Many roots, however, may have their second and third radicals the same, or may have one or more of the changeable letters *Alif*, *wáw*, *ye*, contained in them. These are called irregular or imperfect roots, and may be classed under five heads.

270. 1st, *Surds*, or those in which the second and third radicals are the same, when a contraction may take place, the middle vowel being left out; as, *madda* for *madada*, 'he ex-

* So, *umard* pl. of *amir*, *fugard* of *faqir*, *gurabá* of *garib*, &c.

tended.' But the Hindústání forms derived from these roots are generally regular; as *madd*, 'extension,' *maddid*, 'long.' So also *makhṣūṣ*, 'peculiar,' Pass. P. 1. of *khaṣṣa*; *mukhaffaf*, 'alleviated,' Pass. P. 2. of *khaffa*; *khafif*, 'light,' adj. from the same.

271. 2nd, *Hamzated*, or those in which a changeable *alif* (or *hamza*, which may be denoted by ') forms one of the radicals; as '*amara*, 'he commanded,' *sa-'ala*, 'he asked,' *bara-'a*, 'he became free or sound.' In these, *wāw* (ú) and *ye* (i) are liable to be substituted for *hamzated alif*; or two *alifs* meeting may be contracted into long *á*: thus *tá'kid*, 'injunction,' V. N. 2. of '*akada*; *tá'dib*, 'correction,' V. N. 2. of '*adaba*; *má'múr*, 'ordered,' Pass. P. 1. of '*amara*; *mu'aṣṣir* (written *múṣṣir*) 'taking effect,' Act. P. 2. of '*aṣara*; *inshá'*, 'writing,' 'composition,' V. N. 4. from *nasha-'a*; *ta'ammul* (written *támmul*), 'meditation,' V. N. 5. of '*amala*.

272. 3rd, *Similar*, or those of which the first radical is *w* or *y*. They are called *similar* because their conjugation in the preterite is similar to that of the regular trilateral root: thus, *wa-'a-da*, 'he promised,' *waqafa*, 'he stood,' *yatama*, 'he became orphaned.' The Hindústání forms derived from these roots are generally regular; as, *mauqúf*, 'stopped,' Pass. P. 1. from *waqafa*; *yatim*, 'an orphan,' adj. from *yatama*; *maisúr*, 'facilitated,' Pass. P. 1. of *yasara*; *muyassar*, 'attainable,' Pass. P. 2. of *yasara*; *wájib*, 'necessary,' Act. P. 1. of *wajaba*; *wáq'*, 'occurring,' Act. P. 1. of *waqa'a*; *muwáṣṣiq*, 'conformable,' Act. P. 3. of *wafaqa*; *muwáṣalat*, 'conjunction,' V. N. 3. of *waṣala*.

273. 4th, *Concave*, or those in which the medial radical is *w* or *y*. In these the letters *w* and *y*, preceded by and expressing their dissimilar vowel *a*, blend with that vowel into *d*; and in the Act. Part., the *w* bearing *i*, becomes *hamza*; thus *qála* for *qawala*, 'he said,' *sára* for *sayara*, 'he travelled.' Hindústání forms are, *qá'il*, 'a sayer,' Act. P. 1. of *qawala*; *qá'im*, 'stand-

ing,' Act. P. 1. of *qāma* for *qawama*; *mushtāq*, 'desirous,' Pass. P. 8. of *shāqa* for *shawāqa*; *muṣawwir*, 'a painter,' Act. P. 2. of *ṣawara*; *iḥtiyāj*, 'necessity,' V. N. 8. of *ḥawaja*; *ikhṭiyār*, 'choice,' V. N. 8. of *khāra* for *khayara*; *mukhtār*, 'absolutely powerful,' Pass. P. 8. of *khāra* for *khayara*.

274. 5th, *Defective*, or those of which the last radical is *w* or *y*. Some of the peculiar changes which they undergo may be gathered from the following examples of forms used in Hindústání: *rāzi*, 'contented,' Act. P. 1. of *raziya* for *raziwa*; 'ādi, 'wicked,' 'transgressing,' Act. P. 1. of 'āda for 'adawa; 'ārī, 'naked,' Act. P. of 'ara for 'araya; 'āṣī, 'criminal,' Act. P. 1. of 'asa for aṣaya; 'āfiyat, 'safety,' from 'afa for 'afawa; 'ālī, 'high,' Act. P. of 'ala for 'alawa; gāzī, 'a hero,' Act. P. of gaza for gazawa; mulāqāt, 'meeting,' V. N. 3. of laqa for laqaya; tamāshā, 'spectacle,' V. N. 6. of masha for mashaya; istirzā, 'seeking to please,' V. N. 10. of raziya.

Besides the above five classes of irregular roots, there are others, which are defective and hamzated, and concave and hamzated at the same time; but the nouns derived from these are rarely used in Hindústání.

275. Hence it appears that in Arabic every root is the parent-stock of a numerous family of vocables, throughout all of which the original radical idea, though variously modified, may be traced. The learner, therefore, in studying a composite language overburdened with words, may much assist his memory by accustoming himself to arrange together in groups all the words which may be regarded as members of the same family. The following five examples will serve to illustrate the aid he may receive from this method of connecting the root with its branches. The student is to exercise himself by referring each word to its model under *FaRaQa*. He will observe that few roots have more than five or six forms commonly used in Hindústání.

276. Root *TaLaBa* :—*TaLaB*, 'asking, 'seeking'; *TáLiB*, 'an asker'; *maTLúB*, 'required,' 'asked'; *maTLaB*, 'object'; *muTáLaBa* or *muTáLaBat*, 'inquiring for.'
277. Root *HaKaMa* : *HuKM*, 'order' (Plur. *aHKáM*); *HáKíM*, 'a governor' (Plur. *HuKkáM*); *maHKúM*, 'one under orders,' 'a subject'; *taHaKkuM*, 'ordering,' 'authority'; *mustaHKíM*, or *mustaHKaM*, 'made firm,' 'established'; *istiHKáM*, 'confirmation,' 'firmness'; *muHKaM*, 'strengthened,' 'firm'; *maHKaMa*, 'a court of justice,' 'a place of justice.'
278. Root *HaMaDa* :—*HaMD*, 'praise'; *taHMíD*, 'greatly praising God'; *HaMíD*, 'laudable'; *muHaMmaD*, 'greatly praised'; *maHMúD*, 'praised.'
279. Root *KaTaBa* :—*KiTáB*, 'a book'; *KáTíB*, 'a writer'; *maKTúB*, 'written'; *maKTaB*, 'a school,' 'the place of writing.'
280. Root *QaTaLa* :—*QaTL*, 'killing'; *QiTáL*, 'slaughter'; *QaTtáL*, 'a great murderer'; *QáTíL*, 'a killer'; *maQTúL*, 'killed'; *maQTaL*, 'place of execution'; *muQáTaLat*, 'mutual slaughter.'

SYNTAX.

THE ARTICLE.

281. There is no definite article in Hindústání, but the substantive alone has all the force of the noun with this article: thus *ghorá* may mean 'the horse.' Nevertheless the definite article may sometimes be expressed by the pronouns *wuh* and *yih*: thus *wuh gulám* may be translated 'the slave.'

282. The indefinite article may be expressed either by *ek*, 'one,' or by the indefinite pronouns *ko-i* and *kuchh*: thus, *kist gánw men ek jhompri thi*, 'in a certain village was a hut'; *ek jangal men koí lompi pari phirti thi*, 'in a wood a fox was prowling about.'

COLLOCATION OF WORDS.

283. In arranging the words of a sentence it is usual in English to place the subject or nominative case first, then the verb with its adverb, then the object or accusative case, and lastly the remaining additions of participles or prepositions with the cases they govern: thus, 'I saw him walking in the garden.' Or if a sentence be supposed to consist merely of subject and predicate (*i.e.* of that concerning which any thing is declared, and that which is declared concerning it), then in English the subject is placed first, and the predicate last, as in the sentence, 'a fox was prowling about in a wood.' But in Hindústání, although the subject or nominative case sometimes comes first, this is by no means an invariable rule, and the verb instead of being placed in the middle of the sentence almost always comes last; see the examples at rr. 281, 282.

284. Again, the subject or nominative case is not always expressed, being understood from the context or implied in the termination of the verb: thus, *haqiqat Urdú ki zabân ki buzurgon ke munh se suni hai*, 'I have heard from the mouths of my ancestors the history of the Urdú tongue,' where the agent *main* *ne* is understood from the context. So also, *agaz qisse ka karta hun*, 'I commence the story,' where the nominative *main* is inherent in *hun*.

CONCORD OF THE VERB WITH THE NOMINATIVE CASE.

285. The verb generally agrees with the nominative case in gender, number, and person; as, *burhiyd bolh*, 'the old woman said;' *wuh chala gayd*, 'he went away;' *main kyâ jânun*, 'how should I know?' *châron darvesh wahân ga-g*, 'the four Darveshes went there.'

286. And since the nominative case plural is often identical in form with the nominative singular, the verb may be the only guide as to whether the singular or plural is intended; thus *khet* may mean 'field' or 'fields,' and *dost* 'friend' or 'friends;' but in the following examples these words are known to be plural by the terminations of the verbs: *khet nazâr d-e* 'fields appeared,' *dost pûchhne lage*, 'friends began to ask.'

287. If there are two or more nominative cases to a verb, of different gen-

ders, the verb generally agrees with the masculine rather than the feminine : thus, *tīn dīn rāt guzre*, 'three days and nights passed;' *'aql o hosh jāte rahe*, 'understanding and sense went away;' *muṭlaq ṭdāt aur hosh kuchh bāqī na thā*, 'no power or consciousness at all remained;' *ek roz dandī aur ṭūfān dyd*, 'one day a storm and typhoon came.'

a. But the verb may sometimes agree with the substantive that stands nearest to it, especially when there are more than two nominative cases; as, *yih tāj o khlī'at aur durr o jawdhīr hazr saūdgar kī pūnī ho sakti hai*, 'this crown, and dress, and pearls, and jewels, might form the capital stock of a thousand merchants;' *ānkhon ko sukḥ aur kaleje ko ṭhandak hū-i*, 'joy came to my eyes and refreshment to my heart.'

288. Observe—Two or more objects, when enumerated together, are sometimes regarded as an aggregate of one, and joined to a singular verb, which generally agrees in gender with the noun to which it stands nearest. They are generally in the nominative singular, though a plural signification may be inherent in some or all of them : thus, *na mā'lūm kī bāp aur naukār aur asbāb kahān gayd*, 'I know not where (my) father and (his) servants and (his) goods went;' *itnā rūpiyā aur ashrafī aur kaprā jam'a hū-d*, 'so many rupees and gold coins and clothes were collected;' *singhdsan par lāl almās aur motī mūngd lagd hū-d*, 'on a throne rubies, diamonds, pearls, and coral were set.'

289. An Arabic plural may be joined to a singular verb : thus, *ap kd alṭāf aīd hai*, 'your majesty's favours are such;' *jawdhīr kharīd gayd*, 'jewels were bought;' *jītnā asbāb us makān men thā*, 'as many articles of furniture as there were in that place.'

290. A singular noun may take a verb in the plural to denote respect ; as, *bādshāh takht par baithē*, 'the king sat down on the throne;' *bādshāh shād hū-e*, 'the king rejoiced.'

CONCORD OF THE ADJECTIVE WITH THE SUBSTANTIVE.

291. Adjectives in Hindústānī, as in English, commonly precede their substantives, excepting in Persian phrases where the *izāfat* is used ; see the examples at rr. 88, 93.

Those that end in *ā* (see r. 86) must agree with their substantives in gender and number ; thus *chhoṭā beṭā*, 'a younger son;' *chhoṭī beṭī*, 'a younger daughter;' *chhoṭe beṭe*, 'younger children;' *barā bḥā-i*, 'an elder brother;' *dahni ānkh*, 'the right eye.' Except only a few ending in *ā* of Arabic and Per-

sian origin, which remain unchanged; see *dánd*, 'wise' at r. 96.

a. Participles used adjectively follow the same rule: thus, *mú-i miffi*, 'dead earth.'

292. But an adjective ending in *d*, qualifying a noun in an oblique case, although it must be inflected, does not take the plural terminations *án*, *en*, *on*, and does not require a postposition of its own. See the examples at r. 94, and add the following: *andekhe Khudá ko* (not *andekhá*, and not *andekhe ko Khudá ko*) *pújtá hai*, 'he worships the invisible God;' *nihatthe ddmí kī kyá bisdt*, 'what is the power of an unarmed man?' *súkhe kheton men pdní pará*, 'water has fallen in the dry fields;' *sári bádsháhaten*, 'all the kingdoms.'

293. When an adjective forms the predicate of a proposition it must of course come last; as, *zamn wahn kī achchhi hai*, 'the ground of that place is good.'

a. When adjectives come after their substantives they may sometimes in poetry take the plural terminations; see the examples at r. 95: but this is rarely the case in prose; as, *dnken nichí*, 'eyes cast down,' not *dnken nichí-án*.

294. When adjectives ending in *d* are separated from their substantives they not unfrequently become petrified, as it were, by being drawn towards a verb, and thus forming with it a sort of compound lose their capability of change: as, *darwazé ko kaun káld* (not *kále*) *karegd* 'who will make the door black?' *diwár ko káld* (not *káli*) *karegd*, 'he will make the wall black.'

295. The same rule may apply to participles: thus, *bádsháhzadí ko pahunchá ján*, 'consider the princess as arrived,' where *pahunchí* would be expected.

296. As a general rule no adjectives, excepting those in *d*, admit of change; see examples at r. 88. Even those ending in *a* do not follow the rule for substantives in *a* (r. 63); as, *ziyáda* (not *ziyádi*) *muhabbat*, 'excessive affection;' *áftáb o mahtáb us ke husn ke rubarú sharminda* (not *sharminde*) *haiñ*, 'the sun and moon are put to shame before his beauty;' *jáb we rawána hú-e*, 'when they departed.' If, however, adjectives ending in *a* are

used in the manner of substantives they must be inflected; thus, *us be-chāre ká* (not *be-chāra ká*) *sir*, 'the head of that helpless one.'

297. Numeral adjectives in *á* follow the analogy of other adjectives in *á*; and those in *án* change *án* to *en* and *in* on the same principle. Similarly, *báyán*, 'left' becomes *báen* or *bá-en* and *bá-in*: thus, *chauthi rát*, 'the fourth night;' *chauthi roz*, 'on the fourth day;' *áthwin rát*, 'the eighth night;' *áthwen din*, 'on the eighth day;' *bá-in taraf*, 'the left side,' 'on the left hand.'

298. If an adjective qualifies two or more nouns of different genders, it agrees with the masculine rather than the feminine; but in the case of inanimate objects it may sometimes agree with the noun which stands nearest to it in the sentence. The following example is given by Dr. Yates: *kapre bdsan aur kitdben bahut achchhi hain*, 'the clothes, plates, and books, are very good.'

299. A singular adjective may be joined with an Arabic plural; as, *sard asbāb*, 'all the goods.'

CONCORD OF THE RELATIVE WITH THE ANTECEDENT.

300. The relative in Hindústání may be expressed either by *jo* (which has no distinction of gender, nor indeed of number in the nominative case) or by the Persian *ki* (which is indeclinable). The relative *jo*, being declinable, must agree with the antecedent in number; and both *jo* and *ki*, if they refer to a plural or a feminine antecedent noun, will require the plural or feminine of any verb they may govern in the latter part of the sentence. The following examples will illustrate this:—*amir Umard jo házir the*, 'the lords and ministers who were present;' *donon qafas jin men admí qaid hain*, 'the two cages in which the men are confined;' *áp ki tawajjuh jo áksir ki tásir rakhti hai*, 'your majesty's favour, which has the effect of an elixir;' *wazir ki mard i dānā thá*, 'the wazir, who was a learned man;' *aur ek*

haweli, ki pahle makán se bihtar thi, 'another house, which was better than the former residence.'

a. The demonstrative pronoun may sometimes be used where in English we have the relative: thus, *dekhd ek dúkán hai, us men do pinjre lafakte hain*, 'I saw there was a shop, in it (for in which) two cages were suspended.'

b. And in imitation of the Persian idiom the conjunction *ki* may be prefixed to the demonstrative pronoun: thus, *aisi bat par ki jhúth is ka gábit nahin*, 'in such a matter that the falsehood of it (for the truth of which) is not proved.'

c. *Ki* may even be pleonastically prefixed to the relative *jo*: thus, *wuh gulám ki jis ne parwarish pd-i*, 'that slave by whom education had been received;' *itna mál ki jis ka hisáb nahin*, 'so much wealth, an account of which cannot be made.'

301. The relative *jo* not unfrequently precedes the noun to which it refers, and this noun may be put in the same case with the relative, the pronoun *wuh* following in the latter clause of the sentence: thus, *jo sháhib dánd hain, un ki khidmat men*, 'in the presence of those gentlemen who are learned.' In these cases the relative is equivalent to 'whatever;' and the sentence if literally translated would be, 'whatever gentlemen are learned, in their presence.'

302. *Wuh* alone, however, without a noun, may form the antecedent or correlative to *jo*, but will follow rather than precede; as, *jin ne mujhe pahle dekhd tha wuh bhi na pahchán saktá*, 'he who had seen me before would not be able to recognise me.'

303. The relative may sometimes stand alone or in company with its noun, the pronoun which serves as an antecedent being understood; as, *jo 'ildj ho sake ba-maqdúr karún*, 'whatever remedy is possible (that) I will perform to the best of my power;' *jo náld wahdñ bahtá thá*, 'the stream which flowed there,' for *wuh náld jo wahdñ bahtá thá*; *jo marzi-i mudrak*, 'whatever may be your royal will (let that be done).' See other uses of the relative, under pronouns, at r. 384, etc.



SYNTAX OF SUBSTANTIVES,

WITHOUT REFERENCE TO THEIR CONNEXION WITH PARTICULAR VERBS.

NOMINATIVE CASE.

304. Two nominatives may be placed in apposition to each other; as, *Saudá shá'ir*, 'the poet Saudá.'

305. Sometimes (especially at the beginning of a long sentence) a nominative case is made to stand by itself independently. It is followed, however, in the latter part of the sentence by a pronoun which takes the place of the independent proposition, and connects itself grammatically with the verb.

Two or three examples of this highly idiomatic construction occur in the *Bág o Bahár*, as follows: *Malik-i-Sádiq, jo bádsháh jinñon ká hai, tumháre báp ne us ke sáth dosti paidá ki*, 'Malik-i-Sádiq, who is the king of the jins—your father formed a friendship with him;' *yih ek maimán, jo tú dekhtá hai, har ek ke hazr deo tbbi' haiñ*, 'each of these apes that thou seest—a thousand demons are subject to it.' Similarly, *Khudd aur daulat donon ki khidmat nahin kar sakte*, 'you cannot serve God and mammon.'

GENITIVE CASE.

306. When two substantives are dependent upon one another, so as to express one idea, one of them is commonly in the genitive: thus, *bibi ká naukar*, 'the servant of the lady.'

307. The rules for the use of *ká*, *ke*, *ki*, have already been given at pp. 23, 24, r. 78. The following are additional examples. Rule 1. *Sáhib ká ghar*, 'the house of the master.' Rule 2. *Sáhib ke ghar*, 'the houses of the master,' *Sáhib ke ghar men*, 'in the house of the master,' *Khudda ke wáste*, 'for the sake of God.' Rule 3. *Darvesh ki sair*, 'the travels of the darvesh,' *Khudda ki tawajjuh se*, 'by the favour of God,' *mere báp ki haweli men*, 'in the house of my father,' *khidmat ki kháṭir*, 'for the sake of service.'

308. It may often happen that two or three and occasionally even more nouns may be dependent upon each other in the relation of genitive cases. Each noun will then assume either *ká* or

ke or *ki*, according to the gender, number, and case of the noun with which it is most nearly connected, or on which it most closely depends: thus, *us ki qismat ke bāg men*, 'in the garden of the destiny of him;' *Farang ke mulk ke dekhne kā ishtiyāq*, 'the desire of seeing the country of Europe.' The following artificial example well illustrates this rule: *is mard ki lar̥ki ke khānsdmān ke ghar ki mekhon kā mol*, 'the price of the pegs of the wood of the house of the steward of the daughter of this man.'

309. 'Possession' may often be expressed by the genitive case; as, *dhobi kā kuttā na ghar kā na ghāt kā*, 'the washerman's dog belongs neither to the house nor the washing-place (but to both).'

310. The genitive is often equivalent to 'made of:' thus, *rūpe sonē ki kunji-dn*, 'keys (made) of silver and gold;' *jawdhīr ki kursī*, 'a chair (made) of jewels;' *hātī-dāni ki chauki*, 'a chair (made) of ivory.'

311. It is often used in expressing 'age,' 'period of life;' as *baras chaudah ek ki aurat*, 'a woman about fourteen years of age;' *us ki chālīs baras ki umr (hāt)*, 'he is forty years of age;' *jāb main dās baras kā hū-d*, 'when I was ten years old.'

312. But the genitive case may be employed in a vague and indeterminate manner to express relations properly belonging to other cases. It often has the sense of 'to,' as in the following examples: *maidān ki rāh*, 'the road to the plain;' *ghar ki rāh*, 'the road to the house;' *shukr Kḥudā kā*, 'thanks to God;' *kisī kā burd (na chāhtā thā)*, '(I wished) ill to no one;' *sawāl kā jawāb*, 'an answer to a question;' *ruq'a kā jawāb*, 'an answer to a letter;' *us kā jawāb*, 'an answer to him;' *baiṭhne kā hukm*, 'the order to sit down;' *bāt kā sachchā*, 'true to one's word.'

313. It may often have the force of 'for;' as, *tumhāre bāp ki dostī*, 'friendship for thy father;' *is murūwat ke 'iwāz*, 'in return for this courtesy;' *us kā kuchh 'ilāj nahīn*, '(there is) no remedy for it;' *dhonē kā pānī*, 'water for washing.'

314. Or of 'with,' as, *chhoṭe sir ká ddmī*, 'a man with a small head,' 'a small-headed man.'

315. It may even in rare instances have the force of the English 'in' or 'on;' as, *ddmī kī zindagī ká kuchh bharosá nahīn*, '(there is) no reliance on the life of man;' *in kī dostī ká bharosá nahīn*, 'there is no reliance on their friendship.'

316. After adverbial prepositions (see rr. 239, 577) the genitive is frequently used in some of the above senses: thus, *tumhārī khāṭir*, 'for your sake;' *qarīb do kos ke*, 'for nearly two kos;' *us ke barābar*, 'equal to him;' *ek gaz ke munḍfīq garhā*, 'a hole a yard deep.'

317. These adverbial prepositions may sometimes be dropped, leaving the sign *ke* to stand by itself: thus, *bādsahā ke ek betā paidā hū-d*, 'in the family or at the house of a king a son was born,' where *pās* or *yahān* is understood. Similarly, *un ke larḳā na thā*, 'to them (*un ke pās*) there was no boy.'

318. Again, the genitive sign *kā*, *ke*, *kī*, may be dropped, leaving the adverbial preposition to stand alone: thus, *zer jharokhe* (for *zer jharokhe ke*), 'under the lattice,' etc.; similarly, *zer sāye*, 'under the shadow;' *ḥakim pās* (for *ḥakim ke pās*), 'near the physician;' *mujh pās* (for *mere pās*), 'near me;' *is faqīr pās* (for *is faqīr ke pās*), 'near this faqīr;' *us bagair* or *us bin* (for *us ke bagair*, etc.), 'without him;' *bagair murabbī (ke)*, 'without a patron;' *is wāṣṭe* or *is liye*, 'on this account;' *kis wāṣṭe*, 'on what account?' *jīs tarāh*, 'in the manner which.'

319. To give intensity or emphasis to an idea expressed by any word, or to define it more precisely, it is usual to double the word, interposing the genitive sign *kā*, changeable, of course, to *ke* and *kī*, according to gender and number: thus, *dhī-ī angd sab kī sab*, 'the nurses and maids, one and all;' *pī kī pī*, 'true affection;' *kuchh kī kuchh*, 'something different;' *bāhar kī bāhar*, 'quite out,' 'altogether excluded;' *dhī kī dhī men*, 'at the very instant;' *waisī kī waisī hī ḡurat*, 'appearance just as it was.'

a. Analogous to the above is the use of *kā* in such a phrase as *ek torē kī tora*, 'a number of trays.'

320. The genitive sign may be used after words expressing weight, measure, and distance, or it may be omitted; as, *la'l wazn men sī mīqdī kī*, 'a ruby

weighing seven *misqāls* ;' *ser bhar gosht*, 'full two pounds of flesh ;' *kos bhar ká bāndh*, 'a dyke a *kos* long : ' see r. 356. It may also be used like the English 'worth,' to express value ; as, *ek paise ki afim*, 'a pice worth of opium ;' *hazār rūpa-e ki talwār*, 'a sword worth a thousand rupees ;' *sau rūpa-e ká jawādhir*, 'jewels of the value of a hundred rupees' (see r. 369) ; *take ki murgi*, 'a hen of the value of a *take*.'

321. The genitive case frequently has the force of an adjective, as in English : thus, *bārī bahār ká bdg*, 'a garden of great beauty,' for 'a very beautiful garden ;' *bārē pdī ká daryā*, 'a river of great breadth,' for 'a very broad river.'

322. By the use of *ká*, adjectives may be formed from nouns, verbs, or adverbs, to almost any extent : thus, *khushāmad ki bāten*, 'flattering words ;' *roz ká kām*, 'daily work ;' *kal ki rāt*, 'last night ;' *ab ká sāl*, 'the present year ;' *khāne ki mez*, 'a dining-table.' Indeed it is often necessary to connect words in Hindústānī by *ká*, when in English a hyphen only would be required ; as, *Pipal ká darakht*, 'a Pipal-tree ;' *ūnche bar ke darakht par*, 'on a high banyan-tree.'

DATIVE AND ACCUSATIVE CASES.

323. These cases have few functions irrespectively of the influence of verbs. They are generally used after verbs of motion, and verbs in which a sense of giving, imparting, or communicating any thing is inherent ; see rr. 409, 416.

324. The dative often expresses the object or motive *for* which any thing is done ; as, *kuchh zarūri kām ko*, 'for some necessary purpose ;' *mard (mare) nām ko*, 'a man (may die) for a name ;' *khāne ko*, 'for eating.' It is often so joined with the infinitive ; as, *dekhne ko sir jhukāyā*, 'I bent my head for the purpose of looking.'

325. The dative and accusative sign *ko* is frequently used to express 'time ;' as, *rāt ko*, 'at night ;' *subh ko*, 'in the morning ;' *ākhir ko*, 'at last ;' see under nouns of time at r. 351.

326. It may also have the force of the English 'at' or 'on ;' as, *bā-en hāth ko*, 'on the left hand.'

327. It may be idiomatically omitted in such phrases as *bādhāh sālmat*, 'Hail, O king.'

a. It may also be omitted when two or more words in the accusative case are in close succession; see r. 349.

328. The postposition *ta-in*, governing the genitive, is sometimes substituted for *ko*; thus *mard ke ta-in* is equivalent to *mard ko*. It is especially used with the genitive case of *ap*, 'self,' as a substitute for the dative and accusative, *apne ta-in* being more usual than either *ap ko* or *apne ko*: thus, *apne ta-in sab se bihtar samajhī hai*, 'he thinks himself better than all.' Similarly, *mere ta-in* is equivalent to *mujh ko* or *mujhe*.

ABLATIVE CASE.

329. This case is of the most extensive application. It expresses the most diversified relations, and frequently usurps the functions of the other cases. Its proper force is that of 'from;' as, *us makān se*, 'from that place;' *aīśī āfatōn se* (*bachkar*), 'from such calamities (having escaped);' *sab se alag*, 'apart from all;' *kahīn se kahīn*, 'from one place to another;' *mulk se judā-t*, 'separation from one's country;' *namāz se farāgat*, 'cessation from prayers;' *abhi se*, 'from henceforth.'

330. Hence it passes to the expression of many correlative ideas, as 'from' or 'by,' in the sense of 'by reason of,' 'through,' 'in consequence of:' thus, *mihr ī mādārī se*, 'from maternal affection;' *ek jagah rahne se*, 'from staying in one place;' *tere āne se*, 'by thy coming;' *bādshāh ki tawajjuh se*, 'by reason of or through the favour of the king.' *Sabab* governing a genitive case may be joined to *se*; as, *farāgat ke sabab se* (for *farāgat se*), 'by reason of ease.'

331. It often expresses 'the instrument with which' or 'the instrumentality through which' any thing is done; as, *patthar se*, 'with a stone;' *gainchi se*, 'with a pair of scissors;' *munh se*, 'with the mouth:' *mujh se*, 'through or by me.'

332. Hence it passes to the other collateral relations, which in English are expressible by 'with,' as *jān o dil se*, 'with heart

and soul :’ thus, *bādsākhon se kyā kām*, ‘what business (have we) with kings?’ *mujhe apne kām se kām (hai)*, ‘my business (is) with my own affairs;’ *khwājā se muḥabbat hū-i*, ‘a friendship arose with the merchant;’ *bande kī ṭaraf se*, ‘on the part of your slave.’

333. It is commonly used to denote ‘the manner’ or ‘mode’ in which any thing is done, as expressed in English by the adverbial affix ‘ly,’ or by the preposition ‘in,’ ‘with,’ etc.: thus, *farāḡat se*, ‘leisurely;’ *khafagī se*, ‘angrily;’ *sharmindagī se*, ‘with shame;’ *na-e sir se*, ‘anew;’ *is ṭarah se*, ‘in this manner;’ *kis ṣūrat se*, ‘in what manner;’ *jis tis ṭarah se*, ‘somehow or other;’ *kisi ṣūrat se*, ‘in some way or other;’ *kisī bahāne se*, ‘under some pretence;’ *da’wat ke bahāne se*, ‘under pretence of an invitation;’ *garīne se*, ‘in order;’ *apnī khushī se*, ‘of my own free will;’ *ap se ap*, ‘of one’s own accord.’

334. The *se*, however, may be idiomatically omitted; as, *usi ṭarah*, ‘in that very way;’ *kisi ṭarah*, ‘in any way;’ *sab ṭarah*, ‘in every way.’ Especially in expressions like *hāthon hāth*, ‘from hand to hand,’ *ḡdī ḡdī*, ‘from branch to branch,’ *ḡdī ḡdī*, ‘from leaf to leaf.’

335. Hence it may denote ‘by way of,’ especially if joined to *rdh*, ‘road,’ and preceded by a genitive case; as *darwāze se* or *darwāze kī rdh se*, ‘by way of the door;’ *surang kī rdh se*, ‘by way of the underground passage;’ *dostī kī rdh se*, ‘by way of friendship.’

336. It may have the force of the English ‘of,’ ‘to,’ ‘at,’ ‘in,’ ‘on,’ in expressing other collateral ideas; as, *is ḥarakat se khabar*, ‘information of this action;’ *mujhe hisse se kyā kām hai*, ‘what is the use to me of shares?’ *bādsākh se ’arz karke*, ‘having made representation to the king;’ *us kī marzi se*, ‘at his will;’ *voise hī kapron se*, ‘in the very same clothes;’ *dnkh ndk se ḡrust*, ‘correct (comely) in nose and eyes;’ *ham se tujhe kyā mudda’d*, ‘what claims (have) you on me?’ *patthar se ṭakkar khḡke*, ‘having struck on a stone.’

337. It is used after words expressing ‘length of time;’ as, *tin dīn se*, ‘for three days,’ *bahut muddat se*, ‘for a long time’ (see r. 351); and, as in Sanskrit, it may occasionally be translated by the English ‘after;’ as, *is eḡl ke guzārne se*, ‘after the passing of this year.’

338. The ablative *se* must not be confounded with *se* the inflected form of

ad, the affix of similitude; as, *Hâtim se shakh se*, 'with a person like Hâtim,' where the first *se* is from *ad*.

Observe—The ablative postposition is always employed to express 'comparison;' see under comparison of adjectives at r. 368.

LOCATIVE CASE.

339. This case is formed by the postpositions *men* and *par*, which generally have the force of the English 'in,' 'on,' 'at,' as expressive of many collateral ideas: thus, *ghar men*, 'in the house;' *bâg men*, 'in the garden;' *râh men*, 'in the road;' *dunyâ men*, 'in the world;' *ghorê par*, 'on a horse;' *kishti par*, 'on board a boat;' *darwâze par*, 'at the door;' *is ummed par*, 'in this hope;' *Khuddâsmân par (hai)*, 'God (is) in heaven;' *itne kahne par*, 'at this speech.'

340. Both *men* and *par* are frequently used after verbs of motion in place of the dative and accusative sign *ko*; see the examples at r. 434.

341. Hence the sign *par* passes into the sense 'towards' or 'to;' as, *tujh par mihrbânî*, 'kindness towards you.' It may even be translated by 'with;' as, *tujh par guşse kâ bâ'is*, 'the cause of my being angry with you.'

342. The postposition *men* very commonly has the force of 'between' or 'among:' thus, *in donon men*, 'between these two;' *darvesh aur bâdshâh men*, 'between the darvesh and the king;' *haqq o bâtil men*, 'between truth and falsehood;' *hamâre tumhâre (men)*, 'between us and you;' *un men*, 'among them;' *bâdshâhon men*, 'among kings.'

343. *Par* may even have the force of 'by reason of,' 'in consequence of;' as, *itni dând-i par*, 'by reason of so much knowledge:' or of 'according to,' in such phrases as *qadim qâ'ide par*, 'according to his usual custom.'

344. It is used after nouns expressing 'time' and 'distance:' thus, *thorê dinon men*, 'in a few days;' *kos ek par*, 'at about a kos:' see rr. 351, 354.

345. The locative sign *men* is used in expressing 'the matter' or 'subject'

presented for consideration in some statement, description or narrative: thus, *mausim i bahār ki ta'rif men*, 'on the subject of the praises of spring;'
bhainse ke ausdf men, 'on the subject of the characteristics of the buffalo.'

346. The locative sign, like the genitive, may often be idiomatically omitted, but the oblique form of the noun, if any, is then used; as *daryd kindre* (for *daryd ke kindre par*), 'on the bank of a river;'
kist gānw ke kindre, 'on the borders of a village;'
ek kindre, 'on one side;'
Hātīm ke waqt, 'in the time of Hātīm;'
damdāsh ke waqt, 'at the time of trial;'
bddāshdh ke hūzūr, 'into the presence of the king;'
dahni taraf, 'on the right hand;'
jharokhe, 'at the lattice;'
bdp ki jagah, 'in the place of a father;'
dshnd-i ke bharose, 'in the confidence of friendship.'

a. Some words which omit *men* have the force of adjectives; thus *gusse hai*, 'he is angry,' is literally *gusse men hai*, 'he is in anger.' Similarly, *achamshē hai*, 'he is (in) astonishment,' and *qazab hai*, 'he is (in) a rage.'

b. When two or more words in the locative case are closely associated together, the postposition in Hindústānī may be omitted in all but the last, and the conjunction dispensed with: thus, *jo kuchh samān dāmān men hai*, 'whatever is in earth and in heaven;' compare r. 349. This may hold good when the words are connected by the conjunction *o*; as, *zamān o dāmān men*; see r. 349 c.

347. *Tak* or *talak*, meaning 'to,' 'up to,' 'as far as,' are generally considered to be one of the three signs of the locative case, though they seem more properly to be connected with the dative or accusative. They are used like other postpositions: thus, *meri dūkdān tak*, 'to my shop;'
apne ghar talak, 'as far as his own house;'
ek ashrafi se chdliś ashrafi-on tak, 'from one ashrafi up to forty.'

CONJUNCTION OF THE LOCATIVE AND ABLATIVE POSTPOSITIONS.

348. It is very usual in Hindústānī to place a word at the same time in the locative and ablative case, by joining *se* with *men* to express 'from among,' and *se* with *par* to express 'from upon' or 'from off:' thus, *un men se*, 'from among them;'
is men se chhah māshē, 'six māshas of this;'
ghore par se, 'from off the horse;'
dsan par se, 'from off the seat;'
dsamān par se, 'from the heaven:': see under r. 339.

Agent with ne.

a. The consideration of this most important head of Syntax falls properly under nouns in their relation to verbs; see r. 439.

SYNTAX OF NOUNS IN APPPOSITION OR IN CLOSE SUCCESSION.

349. When two or more words are in apposition or in close succession, that is to say, in the same case without a connecting conjunction, the postposition is placed after the last word only : thus, *khuddwand i ni'mat*, *ṣāhib i murūwat*, *najībōn ke qadrūdān*, *Jān Gilkrist ṣāhib ne*, 'by the master of favours, the possessor of generosity, the appreciator of excellent persons, Mr. John Gilchrist.' Similarly, *namak-ḥarām bewuqūf kam-bakht mochi ne*, 'by the perfidious, ignorant, wretched saddler;' *Akbar bādshāh ne*, 'by king Akbar;' *khāne pine ki talāsh*, 'search for meat and drink.' Or even when a conjunction intervenes; as, *apne naukar aur rafiqon ne jab yih gaflat dekhī*, 'when my own servants and companions saw this carelessness.'

a. A similar rule holds good with regard to the first two personal pronouns, when in apposition; see r. 389.

b. Also when any list or enumeration of persons or things is made; as, *beṭī, bhāī, bahin kī*, 'of (my) daughter, (my) brother, (and my) sister.'

c. The same rule applies when two words are connected by the conjunction *o*, 'and;' thus *dalil o hujjat ke bagair*, 'without proof and argument.'

VOCATIVE CASE.

350. *ai* is properly prefixed to a word in the vocative case: thus, *ai beṭe*, 'O son;' *ai darvesho*, 'O darveshes;' *ai nūr i chashm*, 'O light of my eyes;' *ai Khudd ke bande*, 'O servant of God;' *ai Khudd ke bando*, 'O servants of God.' But this prefix is often dispensed with; as, *aḥmaq*, 'O fool;' *yāro*, 'O friends;' *khuddwand*, 'O sire.'

a. In poetry, and sometimes in poetic prose, the vocative is formed by a long *d* affixed to a word: thus, *shdhā*, 'O king;' *dīd*, 'O heart;' *adqī-d*, 'O cupbearer.'

NOUNS OF TIME.

351. To express 'division and duration of time,' or 'particular periods and epochs of time,' as variously denoted in English by the prepositions 'at,' 'in,' 'on,' 'for,' 'from,' 'after,' the post-

positions *ko*, *men*, *se*, *tak*, *talak*, and sometimes adverbial prepositions like *ba'd*, etc., are employed in Hindústání: thus, *rát ko*, 'at night;' *ṣubḥ ko*, 'in the morning;' *din ko*, 'by day;' *thorē dinon men* or *ka-i dinon men*, 'in a few days;' *chauthē roz ṣubḥ ko*, 'on the morning of the fourth day;' *tin din se*, 'for the past three days;' *ka-i roz se*, 'for the last few days;' *sāt baras se*, 'for the past seven years;' *ek muddat se* or *bahut muddat se* or *qadim se*, 'for a long time past;' *do mahine talak*, 'for two months;' *pānch baras tak*, 'for five years;' *sāt baras tak*, 'for seven years;' *kab talak*, 'for how long?' *ek mahine ke qarib*, 'for nearly a month;' *ab hī se*, 'from this time forward;' *us roz se*, 'from that day forward;' *fajr se shām tak*, 'from morning to evening;' *thorē dinon ke ba'd* or *kitne din picḥhe*, 'after some days;' *bis din ke 'arṣe men*, 'after an interval of twenty days.'

352 But the omission of postpositions and prepositions as explained at r. 346 is here strikingly exemplified: thus, *har waqt*, 'at all times;' *us ghaṛī* or *us waqt*, 'at that time;' *is waqt*, 'at this time;' *shām ke waqt*, 'at the time of evening;' *tarke*, 'at dawn;' *chauthē baras*, 'in the fourth year;' *dūare din*, 'on the second day,' or 'next day;' *dīghwēn din*, 'on the eighth day;' *gydrahwēn roz*, 'on the eleventh day;' *shivrāt ke roz*, 'on the day of shivrāt;' *chand roz*, 'for a few days;' *sāt din*, 'for seven days;' *mahine bhar*, 'for a full month;' *dīḥ mahine*, 'for eight months;' *chille*, 'for forty days.' And where in English there is no preposition, the Hindústání postposition may of course be dispensed with, the oblique form being still required; as, *har mahine*, 'every month' *har roz*, 'every day;' *rāt din* or *din aur rāt*, 'night and day;' *ba'ze waqt*, 'sometimes;' *ek daf'a*, 'once;' *is martabe* or *ab kī bār*, 'this time.'

353. The following examples may also illustrate this division of the subject: *jis din wuh din dyd*, 'when the day came;' *bahut din hū-e us kī khabar mujhe khabardāron ne dī hai*, 'it is many days since messengers brought me intelligence of him;' *tin din se tumhārī khidmat men ḥāzīr hūn*, 'for three days I have been present in your service;' *ek roz rāt ko*, 'one day at night' (a common idiom for the English 'one night.')

NOUNS OF PLACE, DISTANCE, AND MEASURE.

354. The postpositions *kā*, *par*, *se*, *tak*, *talak*, may be variously employed to express 'distance' or 'space:' thus, *ek kos par*, 'at

the distance of a kos,' 'about a kos;' *qarīb do kos ke*, 'for nearly two kos; *ek gaz kā garhā*, 'a hole a yard deep;' *har ek alang us kī do do kos kī*, 'each side of it (was) two kos in length;' *ek kos talak*, 'for a kos.'

a. Sometimes *ī* is idiomatically affixed; as, *do kos-ī shahr ke bahir*, 'to the distance of two kos outside the town.'

355. Or all postpositions may be omitted; as, *ek farsakh is makān se*, 'at the distance of a parasang from this place;' *do kos shahr se ek makān hai*, 'two kos from the city there is a place;' *dāh ser makkhan*, 'half a ser of butter.'

356. The adjective *bhar*, 'full,' is very idiomatically used in composition with nouns of distance and measure, no postposition being admitted; thus, *kos bhar*, 'for a kos;' *kos bhar ke tūl kā bāndh*, 'an embankment a kos in length;' *bhar kos*, 'for a full kos;' *bāns bhar*, 'for the length of a bamboo (ten feet); *kaurī bhar khaṭra nahīn*, '(there is) not the slightest particle (*lit.* small shell-full) of danger.'

SYNTAX OF ADJECTIVES.

357. Adjectives (see their syntax rr. 93, 94, and 95,) may govern a genitive or ablative, and rarely an accusative or locative case. The instances in which they take a genitive or ablative are generally those in which 'of' or 'with' are required in English. Not unfrequently, however, the English 'of' is represented by *se* in Hindústānī.

ADJECTIVES GOVERNING THE GENITIVE.

358. Adjectives denoting 'fitness' require this case; as, *kahne ke lā-iq*, 'fit to be told;' *insān ke rahne ke lā-iq*, 'fit for the abode of man.' Rarely these are followed by a dative or accusative; as, *jo kuchh bādshāhon ko lā-iq*, 'whatever is suitable for kings.'

359. So also adjectives denoting 'want,' 'need,' as *nahīn muhtāj zewar kā*, 'not in want of ornament;' *māl kā muhtāj*, 'in want of riches.' With *darkār*, 'necessary,' the construction must be changed: thus, *yih makān hamēn darkār hai*, 'this place

is necessary to us;’ *mujhe rūpiya paisā kuchh darkār nahīn*, ‘I have no need of rupees or pice’ (*lit.* ‘rupees, etc., are not necessary to me.’)

360. Other examples of adjectives followed by a genitive are, *us ke bardbar*, ‘equal to him;’ *ummedwār ‘afū ká*, ‘hopeful of forgiveness.’ In the Bāg o Bahār *ummedwār* is once used with the nominative; as, *yih [not is ká] ummedwār hūn*, ‘I am hopeful of this.’ But this is probably an error.

ADJECTIVES GOVERNING THE ABLATIVE.

361. Adjectives or participles which signify ‘being filled,’ ‘sated,’ or ‘satiated,’ govern this case; as, *ek barā ghar jawāhir se bhārā hū-ā*, ‘a large house filled with jewels;’ *ek qulfi ma’jūn se bhārī hū-ī*, ‘a pot full of electuary;’ *ṭhiliyā pānī se bhārā*, ‘a pitcher full of water;’ *zindagi se ser*, ‘satiated with (or tired of) life;’ *tum aisī jaldī is būrhe khādim se ser hū-e*, ‘have you so quickly become tired of this old man your servant?’

362. The ablative sign may sometimes be omitted; as, *jawāhir bhārā*, ‘filled with jewels;’ *bhar karwā tel*, ‘full of mustard (bitter) oil.’

363. The adjective *bhar*, ‘full,’ is idiomatically used in composition with nouns without a postposition: thus, *maqūr bhar* or *bhar maqūr*, ‘to the best of one’s power;’ ‘*umr bhar*, ‘all one’s life.’

364. Adjectives implying ‘care,’ ‘caution,’ ‘watchfulness,’ take an ablative: as, *len den se hoshyār*, ‘careful (sharp, clever) in commercial transactions;’ *kārkhanē se hoshyār*, ‘prudent in conducting household affairs;’ *bhd-i-on ki ṭaraf se hoshyār*, ‘on (my) guard against (my) brothers.’

365. Adjectives signifying ‘acquainted with,’ ‘informed,’ ‘destitute of,’ require the ablative; as, *in baton se wāqif*, ‘informed of these matters;’ *haqiqat se muṭṭālī*, ‘acquainted with the truth;’ *rakhwālon se sūnd*, ‘empty of guardians,’ ‘without keepers.’

a. Other examples of adjectives governing an ablative are, *Khud ki rahmat se mahrum*, ‘excluded from the mercy of God;’ *tujh se nā-ummed*, ‘despairing of thee’ (*i.e.* ‘of aid from thee’); *yih harakat salāṭīnon se badnumd (hai)*, ‘this action (is) unbecoming in kings;’ *mardumī se bā’id*, ‘far from manliness;’ *khālī hikmat se*, ‘without art.’

ADJECTIVES GOVERNING THE LOCATIVE.

366. Adjectives or participles denoting ‘filled with’ may rarely

govern the locative as well as the ablative : thus, *gusse men bhard*, 'filled with anger;' *taish men bhard hū-d*, 'being filled with rage.'

367. Other examples of adjectives requiring the locative sign *par* are, *bañ par sawdr*, 'mounted on an ox;' *ghore par sawdr*, 'riding on horseback;' *kishti par sawdr*, 'embarked on board a boat;' *tujh par mihrbān*, 'kind towards you.'

COMPARISON OF ADJECTIVES.

368. The ablative sign *se* joined to the substantive expresses 'comparison,' the adjective itself undergoing no change, as explained at r. 97. The following are other examples :—*main tujhe apne bete se bihtar jāntā hūn*, 'I consider you better than my own son;' *main in donon se chhoṭā hūn*, 'I am younger than both of them;' *apni beṭi se ziyāda us ki muḥabbat mere dīl men paidā hū-i*, 'an affection for him greater than for my own daughter sprang up in my heart;' *ek shahr ābādī men Istambol se barā*, 'a city in population larger than Constantinople;' *bādshāh us shahr kī Kiarā se ziyāda ādil*, 'the king of that city was more just than Cyrus.'

a. The superlative is expressed by *sab se*, 'than all;' as, *wuh sab bahinon se chhoṭi thi, par 'aql men sab se barī thi*, 'she was the youngest of all her sisters, but in understanding was the oldest.' See other examples at r. 97, etc.

ḍ. The Persian comparative terminations *tar* for the comparative and *tarīn* for the superlative are sometimes used; as, *apne ta-in sab se bihtar samajhtā hai*, 'he considers himself better than all;' *sab sharbaton se bihtar*, 'the best of all drinks.'

c. Many words have a kind of comparative influence, and so require an ablative case : thus, *us se do chand*, 'twice as much as that.'

SYNTAX OF NUMERALS.

369. Numerals may add *on* for the nominative plural as well as for the oblique plural, but they do not generally add *on* excepting for emphasis or more precise definition. Nouns associated with numerals do not of course take *on* in the nominative

plural, and not necessarily in the oblique plural. When *on* is added in the oblique plural it generally imparts a more definite meaning.

The following examples may be added to those given at rr. 250-252:—*chālīs darwāze*, 'forty doors;' *chālison darwāze se* or *chālīs darwāzon se*, 'through the forty doors;' *chālison darwāze ki rdh se*, 'by way of the fortieth door;' *bīs ashrafī-dn*, 'twenty ashrafis;' *gydrah badre ashrafi-on ke*, 'eleven bags of ashrafis;' *sāton kawākib men*, 'among the seven planets;' *dō darwesh kā aḥwāl*, 'the adventures of two darweshes;' *chāron be-nawd-on kā mījārā*, 'the adventures of the four mendicants;' *un pānchon ki dnkhon men*, 'in the eyes of those five;' *chāron taraf se*, 'from all four sides;' *hazdron unṭon par*, 'on thousands of camels;' *hazdron gulām*, 'thousands of slaves;' *us ke ghar men sāt beṭī-dn paidā hū-in*, 'in his house were born seven daughters;' *ye sāton beṭī-dn*, 'these seven daughters.'

370. To express any aggregate of numbers indeterminately or generally, it is usual in English, when a low number is intended, to take two numbers consecutively, placing the lowest first; thus, 'two or three' 'three or four:' but in Hindūstānī it is not common to take consecutive numbers, and the highest may sometimes be placed first; thus, *das pānch rind*, 'ten or five (for five or ten) rogues;' *pānch sāt sipāhī*, 'five or seven soldiers.' In higher numbers the idiom is often like the English; thus, *pachās sātḥ bighē*, 'fifty or sixty bighās.'

371. *Ek* placed after a high number is often equivalent to our 'about:': thus, *pachās ek*, 'about fifty;' *kā-i ek*, 'some few.'

SYNTAX OF PRONOUNS.

The syntax of pronouns has been partially explained at rr. 107-125, and the concord of the relative pronoun at r. 300.

372. Although the forms *merā*, *terā*, *us kā*, from the three pronouns *main*, 'I,' *tū*, 'thou,' *wuh* or *yih*, 'he,' are generally used as pronominal adjectives, to express 'my,' 'thy,' 'his,' etc., yet they are also employed in prose as the genitives of those pronouns, to express 'of me,' 'of thee,' 'of him,' etc.; thus *merā inkār* may either mean 'my denial' or 'denial of me,' and *us kā inkār*, 'his denial' or 'denial of him.' Similarly, *merī ek beṭī hai*, 'of me there is a daughter.' The regular genitives of the first two (*mujh kā*, *tujh kā*) are not used for 'of me,' 'of thee,'

excepting in poetry, or in prose under certain circumstances only; see r. 108.

373. The third personal pronouns, *wuh*, 'he' or 'she' and *yih*, 'he' or 'she,' when used in the oblique cases for 'of him,' 'of her,' 'his,' 'her,' 'their,' etc., must always take the postpositions (excepting only as explained at r. 389): thus, *us ke kutte ká paṭṭá*, 'the collar of his dog,' (not *us kutte ká paṭṭá*). Similarly, *un ke kutte ko*, 'to their dog,' (not *un kutte ko*). But when *wuh* and *yih* are used for the demonstratives 'that,' 'this,' 'those,' etc., they reject the postpositions in the oblique cases: thus, *us kutte ká*, 'of that dog,' (not *us ke kutte ká*). Similarly, *is kutte ká*, 'of this dog;' *un kutton ká*, 'of those dogs;' *us ḥarakat se*, 'from that action,' (not *us se ḥarakat se*); *is meri ḥarakat ko dekhkar*, 'having seen this action of mine;' *jo ko-i is qisṣe ko* (not *is ko qisṣe ko*) *sunegá*, 'whoever shall hear this story.'

374. The same applies to the interrogative and indefinite pronouns *kawn*, 'who?' and *ko-i*, *kuchh*, 'some:' thus, *kis ke makán men*, 'in whose place?' but *kis makán men*, 'in what place?' *kis ki talásh*, 'search for whom?' but *kis talásh men*, 'in what search?' *kin ki chizon*, 'the things of what persons?' 'whose things?' but *kin chizon ká*, 'of what things?' *kisi ke ghar men*, 'in the house of some one;' but *kisi ghar men*, 'in some house.'

375. The pronoun *áp*, 'self,' is used reflexively, in reference to all three persons, and equally stands for any of the pronominal adjectives 'my,' 'thy,' 'his,' 'our,' 'your,' 'their,' when they have reference to the nominative case or agent of the sentence. In English the word 'own' is equally general in its application to all the persons. See the examples at r. 125, and add *main apni khushi se*, 'I of my own free will;' *wuh apne darwáze par baiṭhá*, 'he sat down at his own door;' *áp zindán ke munh par pará rahtá*, 'he himself always lay at the mouth of the prison;' *áp mujhe nikálne á-e*, 'they have come themselves to take me out.'

376. But *apnd* may not only be used as a substitute for the pronominal possessive adjective, but even for the genitive case of a pronoun when the

same pronoun is the nominative of the verb: thus, *hamen apnd mushtdq jántd hai*, 'he knows me to be desirous of (seeing) him.'

377. *Apnd*, being properly a pronominal adjective, may be used, like the Latin *suis*, in the sense of 'one's own people.' It will then be declinable like a noun in *d*: thus, *apnon ke phs dyd aur apnon ne use qabúl na kiyd*, 'he came unto his own, and his own received him not.'

378. The learner must be careful not to confound the reflexive pronoun *dp*, used in the above manner, with the honorific pronoun *dp*, 'your Honour.' The genitive case of this last is *dp kd*, not *apnd*: thus, *dp ki tawajjuh se*, 'by the favour of your majesty.'

379. The third person and demonstrative pronouns *wuh* and *yih* may be used for the nominative plural as well as for the nominative singular: thus, *wuh ádmí kháte the*, 'those men were eating; ' *wuh donon*, 'those two; ' *yih kis kám ke hain*, 'of what use are these? '

380. On the other hand, the plural of these pronouns, as well as of *main* and *tú*, is constantly used for the singular, even when no respect is intended: thus, *ham* means 'I' (though followed by a plural verb); and to indicate the real plural, *log*, 'people,' is often added to both *ham* and *tum*; thus, *ham log*, 'we.' Similarly, *un ne*, *in ne* simply mean 'by him; ' whereas *unhon ne*, *unhon kd*, *unhon ko*, *inhon ne*, etc., are the forms in general use for the plural. But see r. 120.

381. Where, therefore, great respect is intended, *unhon*, *inhon*, *jinhon*, etc., with their postpositions, must be used for the singular; as, *unhon ne kahá*, 'he said,' *wuhí sawár jinhon ne tum ko bashárat kí*, 'the very same horseman who brought you good tidings.'

382. Observe—The pronouns *ko-i* and *kuchh* undergo no change either in the nominative or oblique cases plural: thus, *ko-i dinon men*, 'in a few days.' The forms *kini*, *kinú*, do not seem to be in use. The negative may be joined with *ko-i* to express 'no one,' but sometimes the *na* is separated from the pronoun and joined to the verb; as *ko-i hargiz na jánegá*, 'no one will ever know.'

a. *Kuchh* may occasionally be used for persons as well as things: thus, *yih bát kish par na khule*, 'this matter must not be revealed to any one.'

383. The interrogative pronouns are frequently used for the relative: thus, *jántá hai ki tumhen kin kin chizon ki zarúrat hai*, 'he knows what things you have need of.' The same applies to the adverbs.

a. It may be here observed that an initial *k* is the sign of interrogative pronouns and adverbs, as *j* is of relative.

384. The affixes *i*, *hi*, *hin*, added to some of the pronouns, especially *yih*, *wuh*, *is*, *us*, *tujh*, *mujh*, etc., make them more emphatic: thus, *yihí*, 'this same;'; *wuhí*, 'that same;'; *usí ne*, 'by that very person;'; *usí din se*, 'from that very day;'; *tujhí ne*, 'by thyself' (where the intervention of *i* causes *tujh ne* to be used for *tú ne*): so also, *Hátim main hi hún*, 'I and no other am Hátim.'

a. *Ap*, 'self,' and *khud*, 'self,' may be added to the three personal pronouns, in the sense of 'self;'; as, *main ap* or *main ap hi*, 'I myself.'

385. Although *wuh* is commonly used as a correlative to the relative pronoun *jo*, yet the proper correlative is *so* 'that,' which may follow in the latter clause of the sentence, though frequently omitted, and not generally translated in rendering Hindústání into English: thus, *jo fikr mere jì ke andar hai, so tadbir se báhar hai*, 'the anxiety which is within my heart is not to be remedied,' literally 'whatever anxiety is within my heart, that same, etc.;'; *jo cháhíe so lejíte*, 'whatever they would desire, that they would take away.'

a. Observe—The pronoun *jo* is often used as a conjunction to express 'that,' 'since,' 'when,' 'if:;' see rr. 592, 593.

386. The pronominal adjectives referred to at r. 87 are much used in the manner of relatives and correlatives, the relative generally coming first (compare r. 301): thus, *jíntí kharah karo, utní barakat hotí hai*, 'as much as you

spend, just so much blessing is there;’ *jaisā doge waisā pdoge*, ‘whatever you shall give, the like of that shall you receive.’

a. The correlative may sometimes be omitted; as, *jaisā aḥwāl sunā thā apnī ānkhon se dekhdā*, ‘just as I had heard the story I beheld (that) with my own eyes.’

387. In the use of the pronouns and pronominals a peculiar attraction or assimilation is often to be observed in Hindústānī, as in Sanskrit and other Oriental languages; that is, when a relative or interrogative (but especially a relative) has been used, and an indefinite pronoun would naturally follow, the relative or interrogative is repeated. The following examples will illustrate this:—*jis ko* (not *kisī ko*) *jo mushkil pesh dwe*, ‘whenever a difficulty occurs to any one’ (lit. ‘to whom’); *jo jis ke* (not *kisī ke*) *hāth parā*, ‘whatever fell into the hands of each;’ *jo jis par bitī ho*, ‘whatever may have happened to each;’ *jo ko-ī jis chiz kā sawāl kartā*, ‘whoever demanded any thing.’

388. And this attraction extends to the adverbs; as, *jahān se jo kuchh pāte hain*, ‘whatever they may obtain from any where’ (lit. ‘from where’).

389. When the personal pronouns are in apposition to or closely associated with a noun or an adjective used as a noun, then these pronouns, in accordance with r. 349, will not require a postposition: thus, *mujh bad-ḥālī kī*, ‘of me unfortunate,’ not *mujh kā* (or *merā*) *bad-ḥālī kī*. So also, *mujh be-ḥayī kī*, ‘of me shameless;’ *us akelē kī*, ‘of him alone;’ *mujh būrhe ko*, ‘to me an old man,’ etc.

REPETITION OF NOUNS, PRONOUNS, NUMERALS, ETC.

390. Instead of employing words like the English ‘each,’ ‘every,’ etc., it is usual in Hindústānī to repeat nouns, pronouns, or numerals, to denote ‘distribution,’ or ‘the division and assignment of parts’ in regular order and proportion: thus, *ek ek ’aḥū ṭukre ṭukre karke*, ‘having divided each limb into separate pieces;’ *apnī apnī rāh lī*, ‘each took his own way;’ *apne apne maqdūr ke muwāfiq*, ‘according to their several abilities;’ *gharī gharī*, ‘every hour;’ *har ek ko pānch pānch sāt sāt rūpa-e detā*, ‘to each one he

gives five or seven rupees a-piece; ' *we donon musáfir jude jude makánon men*, 'those two travellers, each in separate places.'

391. Repetition of a noun or adverb may often give 'intensity,' 'force,' or 'emphasis,' to the idea intended to be conveyed; as, *chupke chupke*, 'very privately,' 'very secretly; ' *gol gol*, 'very round; ' *hawd narm narm*, 'a very soft breeze; ' *aisi aisi farah*, 'in such an excellent manner; ' *bari bari ánkhen*, 'very large eyes; ' *bichon bich*, 'in the very midst.'

a. It may also convey an idea of 'variety,' as connected with the idea of division: thus, *farah farah ki khi'aten*, 'robes of various kinds; ' *khane aqdm aqdm ke*, 'eatables of various kinds; ' *kyd kyd shraten*, 'what various forms; ' *us ne rang ba rang ki shaklen judi judi band-in*, 'he has created shapes of different kinds, each distinct from the other.' So also, *jahdz ek pahdr se shakar khake purze purze ho gayd*, 'the ship, having struck on a rock, went to pieces.'

392. A word is often repeated with a slight alteration in the first letter or letters, to gratify the Hindú taste for a sort of *rhyiming jingle of sounds*, very much as in English we say 'hurly-burly,' 'flip-flap,' 'flim-flam,' 'hodge-podge,' etc.: thus, *harj-marj*, 'worry,' 'confusion; ' *zarg-barg*, 'glitter; ' *jhúth múth*, 'falsehood; ' *búrhá árhd*, 'old; ' *ráz niyáz*, 'secrets; ' *naukar chakar*, 'servants; ' *barham darham*, 'topsy turvy; ' *darham barham*, 'higgledy piggedly; ' *lashám pashám*, 'with much ado; ' *saj dhaj*, 'form and fashion; ' *díl daul*, 'shape and figure.' Sometimes the two words are separated by a conjunction; as, *ld-ig o fd-ig*, 'worthy and deserving.'

393. Something after the same manner an Arabic verbal noun is sometimes followed by the passive participle from the same root, to give emphasis to the sense: thus, 'arž ma'rúž, 'representation; ' *zík mazkúr*, 'mention; ' *wahdn kd kuchh zík mazkúr na kiyd*, 'I made no mention at all of (what had happened) there.'

SYNTAX OF VERBS.

394. In Hindústání syntax the copula or substantive verb 'to be' is often left to be supplied: thus, *indá patthar mere kis kám kd*, 'such a number of stones, of what use (will they be) to me?'

395. Especially when a sentence ends in the negative *nahín*: thus, *yik chirdg mere wdsfe nahín*, 'this lamp (is) not for my use; ' *agar ádmi men rahm nahín, tau wuh insdn nahín*, 'if there (is) no pity in a man, then he (is) not human.'

396. And in proverbs or proverbial expressions; as, *bagal men larkd, shahr men dhandhord*, 'the child (is) under the arm, the proclamation (is) in the city.'

NOMINATIVE CASE IN CONSTRUCTION WITH VERBS.

397. Verbs signifying 'to be,' 'to become,' 'to appear,' 'to be called,' etc., take two nominative cases: thus, *ádmi be-wafá hotá hai*, 'man is faithless;' *tú kaisá faqír hai*, 'what sort of a faqír art thou?' *wuh jinn bail ban gayá*, 'that jinn became an ox;' *wuh mujhe bahut burá ma'lúm hú-d*, 'he appeared to me very bad;' *we shahzádi-án kahláti hain*, 'they are called princesses;' *Musalmán kaháta hún*, 'I am called a Musalmán.'

GENITIVE CASE IN CONSTRUCTION WITH VERBS.

398. The uses of this case have been already explained at r. 306. It is perhaps the commonest of all cases in connexion with the object and subject of verbs; and may often be employed in a vague manner to express a 'variety of relations,' usually expressible by the other cases. As, however, the genitive case does not depend so directly upon verbs as upon nouns, it needs little separate illustration in this division of the subject.

399. It may rarely be used in place of the ablative, in connexion with the object of the sentence, after verbs of 'filling,' etc.; thus, *loṭá pání ká* (for *pání se*) *bharkar*, 'having filled a metal-pot with water' (see r. 424): so also after verbs of 'informing,' etc.; as, *apne aḥwál kí ittíld' dijiye*, 'acquaint me with your circumstances.' Similarly after verbs of 'trusting,' 'relying,' etc., in place of the locative; as, *in kí dosti ká bharosá rakhte ho*, 'do you place reliance in their friendship?'

400. Verbs which express 'delivering over,' 'following after,' 'interceding for,' and many others, are followed by this case in connexion with the object or subject of the sentence, as in the following examples: *us ne wuh jawán dushman ke ḥawdle kiyd*, 'he delivered that young man into the hands of his enemy;' *tujhe qázi ke supurd karúgd*, 'I will deliver thee over to the judge;' *us ke darpai mat ho*, 'do not seek after her;' *main ne in kí shafd'at kí*, 'I interceded for them;' *apne paidá karlewle ká dhyán rakh*, 'fix thy thoughts on thy Creator;' *bhd-i-on ká sharik na hú-d*, 'he was not an accomplice of his brothers;' *apne marne jine kí kuchh parwá nahín*, 'I don't care whether

I live or die;' *idmī har ek 'uhde ke ta'indt hain*, 'men are appointed to every office;' *dsmdn ki qasam khdti hūn*, 'I swear by heaven.'

401. The genitive case in connexion with the verb *ho-na*, 'to be,' may express 'possession : ' thus, *us ke bahut se naukar the*, 'he had many servants;' *vahān ke bādsah ki ek beī thī*, 'the king of that country had a daughter;' *merī ek beī hai*, 'I have a daughter.'

DATIVE AND ACCUSATIVE CASES IN CONSTRUCTION WITH VERBS.

402. The use of these cases has been already explained at r. 323. Although the postposition *ko* is commonly affixed to the object of a transitive or active verb, it is as commonly omitted, and the nominative case used for the accusative.

403. The following are examples of transitive or active verbs governing an accusative with *ko* :—*dushman ko mārūngā*, 'I will kill (my) enemy;' *nān ko chhortā*, 'he drops the loaf;' *Lailā ko dekho*, 'look at Lailā;' *qufī ko torkar*, 'having broken the lock;' *mujh ko qabūl kijiye*, 'be pleased to accept me;' *ba-zor apne ta-in* (see r. 328) *thāmbā*, 'by an effort I supported myself;' *mere ta-in sikhā-o*, 'teach me;' *is ġaur ki zindagi ko dil nahīn chāhtā*, 'my heart does not desire a life of this kind;' *sab saudāgaron ko bulākar*, 'having called all the merchants.'

404. Observe, however, that *ko* is not often used with the past tenses of transitive verbs, another construction being then usual (see r. 439), but when *ko* is used, the agent with *ne* must always precede the past tense or be understood : thus, *main ne us wazīr ko mārā*, 'I struck that wazīr;' *shahr ko dekhdā*, 'I saw a city' (*main ne* being understood); *jahāz ko langar kiyā*, 'we anchored the ship' (*ham ne* being understood), see r. 441; *dushmanon ko pyār karo*, 'love thy enemies.'

405. When the predicate of a sentence contains two words in apposition, both being in the accusative case, and generally separated in English by the adverb 'as,' the postposition is not required after the second word, nor is it inflected even though capable of inflection : thus, *is bārhe ko apnā banda* (not *apne bande ko*) *samjho*, 'consider this old man as your slave.' Similarly, *mujhe apnā dushman samajhtā hai*, 'he considers me (as) his enemy;'

kam-záton ki şuḥbat dád ko gulám karti hai, 'the society of the low-bred makes the free man a slave.'

406. Nothing is more common than for the nominative case to stand for the accusative: thus, *báten kartá hai*, 'he is making words' (i.e. *discoursing*); *ye báten sunkar*, 'having heard these words'; *gharí-dā ginne lagá*, 'he began to count the hours.' Observe, that in these examples the real form of the nominative case is used, and not merely the accusative without the *ko*. In fact, if a postposition were understood, the oblique form of the word would be employed, as in other cases were *men*, *par*, *ká*, etc., are omitted; whereas the oblique form can never be used for the accusative unless followed by *ko*; thus it is right to say *yih iráda* (not *is iráde*) *rakhtá hūn*, 'I have this intention,' and *yih kitáb* (not *is kitáb*) *mujh ko de*, 'give me this book;' whereas it would not be right to say *yih gharí* but *is gharí* for *is gharí men*, 'at this time,' and not *main pás*, but *mujh [ko] pás*, 'near me' (see rr. 318, 352).

407. The nominative or uninflected form of a word being thus substituted for an accusative case, it must be treated as a nominative; and if a genitive is connected with it, *ká* must then be used, not *ko*: thus, *sarkár ká* (not *sarkár ko*) *jarráḥ bulá-o*, 'send for the government surgeon;' *kháne ká şandúq le*, 'take the box of food;' *apná aḥwál kahúngá*, 'I will tell my story.'

408. Observe—No absolute rule can be laid down for the substitution of the nominative form for the accusative, but there can be no doubt that *ko* is generally used whenever it is intended to make the object of the sentence definite: thus, *nán chhoṛtá* 'he drops a loaf;' *nán ko chhoṛtá* 'he drops the loaf.'

409. Verbs of 'giving' or 'imparting' take an accusative of the thing imparted, and a dative of the object to which the

thing is given; but as it is always considered desirable to avoid the conjunction of two *ko*'s, one representing an accusative and the other a dative case, this may easily be done by substituting the nominative form for the accusative; as, *girdā mujh ko de* (not *girdē ko mujh ko de*) 'give me the round loaf;' *bādshāh ke kāth ko bosa de*, 'give a kiss to the king's hand.' Where, however, the dative case belongs to a pronoun, the sign *ko* may always accompany the accusative case, since the proximity of two *ko*'s may then be avoided by using forms like *mujhe*, etc. instead of *mujh ko*, etc.: thus, *kitāb ko mujhe de*, 'give the book to me.'

410. In the past tenses of these verbs the peculiar construction required by r. 143 removes all difficulty: thus, *main ne us ko hazār rūpas dī-e*, 'I gave him a thousand rupees.'

411. *Ke ta-in* is once used for *ko*, after *dend*, in the Bāg o Bahār: thus, *bekasān ke ta-in rūpas-e detī*, 'he gives rupees to the destitute.'

412. The near association of two *ko*'s in a sentence may, however, take place under certain circumstances, as in the following examples from the Bāg o Bahār: *main ne dūrrē ko us ke bulāne ko rukhāt kīyd*, 'I dismissed the other to call him back;' *bādshāhzādē ko bāg ki sair ke le gā-e*, 'they took the prince for a stroll in the garden.'

413. The latter use of *ko*, either with the inflected form of the infinitive or with a noun, to denote 'the object for which' any thing is done, is very common; see r. 324. When the infinitive is used, *ko* may sometimes be omitted, but the infinitive remains in the inflected form; as, *wuh namāz parhne dīci*, 'he came to recite (his) prayers.'

414. In fact *ko*, when it stands for the dative, is usually equivalent either to the English 'to' or 'for.' In this manner it is used after verbs of 'selling;' as, *tāj bārē mal ko bechūngā*, 'I will sell the crown for a great price.' Verbs in which a sense of 'commanding,' etc. is inherent generally take *ko* for the person commanded; as, *mujh ko hukm kīyd*, 'he commanded me;' *gumasthē ko farmīyd*, 'he commanded his agent.'

415. Verbs of 'telling,' 'relating,' 'informing,' etc., may take *ko* for the person to whom any thing is told (see r. 422): thus, *main ne sab haqiqat malika ko sund-i*, 'I told the whole truth to the princess;' *aisi bāt mujh ko* (or *mujhe*) *na sund-o*, 'tell me not so;' *ek admī ne bādshāh ko khabar kī*, 'a man informed the king.' *Ko* is very rarely used for *se* after *kah-na*, 'to say;' as, *un men se kisi ko kahā*, 'he said to one of them:' compare r. 491.

416. Verbs of 'motion' generally require *ko*; as, *wuh apne makán ko chald*, 'he went to his own place;' *kahín ko gayd*, 'he has gone somewhere;' *main us simt ko chald*, 'I proceeded in that direction;' *kumak ko d-e*, 'they came to the rescue;' *safar ko gayd*, 'he went on a journey.' *Ko*, however, may rarely be omitted; as, *uttar ki simt chald*, 'he proceeded in a northerly direction.'

417. The dative case with *ko* is often used in construction with the verbs *hond*, 'to be,' and *and*, 'to come,' in connexion with the person spoken of (the thing or state being in the nominative), to express 'passing or entering into any state,' or 'possessing any particular condition or quality:' thus, *mujh ko kuchh tasalli hu-i*, 'a little comfort was to me,' i.e. 'I became somewhat comforted;' *mujh ko yaqín dyd*, 'to me certainty came,' i.e. 'I became certain;' *us ko Hátim ke sdth dushmani hu-i*, 'enmity arose between him and Hátim;' *mendaki ko zukám hu-d*, 'the frog has caught cold;' *mere ta-in* (for *mujh ko*, r. 328) *yih baten pasand nahín dtin*, 'these words are not pleasing to me;' *sab ko lálach dyd*, 'to all covetousness came,' i.e. 'all felt covetous;' *us ko un par rahm dyd*, 'he felt pity for them.'

ABLATIVE CASE IN CONSTRUCTION WITH VERBS.

418. The diversified manner in which the ablative postposition *se* is employed has already been explained at rr. 329-338.

In connexion with verbs it is constantly equivalent to 'from:' thus, *loṭá us ke munh se chhúṭá*, 'the metal-pot slipped from his mouth;' *us ko mahall ke andar jáne se man'a karne lage*, 'they began to prohibit him from entering the inner apartments;' *main ne kapre badan se utáre*, 'I took off my clothes from my body;' *us ne ek muṭṭhí khák se kyá kyá shuraten paidá kīn*, 'what various forms has he created from a handful of dust!' *sab se alag khará hai*, 'he is standing apart from all.'

In Sanskrit the instrumental case is used to express both the instrument and agent, but in Hindústání the agent *by whom* is denoted by *ne* (see r. 439), and the instrument *with which* by *se*: thus, *dushman ko tir se márúngá*, 'I will slay (my) enemy with an arrow;' *gairchí se mere sir ke bál katre*, 'he cut the hair of my head with a pair of scissors;' *kuchh munh se bol*, 'say something with (your) mouth;' *ánkhon se dekho*, 'look with (your) eyes.'

419. Not unfrequently, however, in Hindústání the instrumental *se* may be applied to *persons*, where the agent *ne* might be expected. It can never, however, be employed, like *ne*, with the past tenses of active or transitive verbs; but when used for the agent it is generally connected with the neuter verbs *hond*, 'to be,' or *ho saknd*, 'to be able,' and may then be equivalent to 'by,' 'through,' 'by means of,' etc.: thus, *yih taqqir is guldñ se hñ-i*, 'this fault has been (committed) *by* this slave;' *agar yih harakat tujh se hñ-i*, 'if this deed was done *by* thee;' *yih kám mujh se hñ-d*, 'this deed was done *by* me;' *mujh se bard gundh hñ-d hai*, 'a great crime has been (committed) *by* me;' *yih mujh se hargis na ho sakegd*, 'this can never be done *by* me;' *rát ko mujh se kuchh tadbir na ho sakti*, 'at night no plan could be devised *by* me;' *agar vuh is se ho sakd*, 'if that could be done *by* him;' *shdyad is gundhgdñ se kuchh quqñr hñ-d*, 'perhaps some fault has been committed *by* this sinner' (guilty person).

420. *Se* may also be used for the agent after causal verbs; as, *mihnat mujh se karvodegd*, 'he will *cause* labour to be performed *by* me;' *kalima us se parhwoydg*, 'I *caused* the creed to be learnt *by* her' (I had her taught to repeat the creed).

421. The verbs *kah-nd*, 'to say,' 'to speak,' and *púchh-nd*, 'to ask,' as well as all verbs, simple, compound, or nominal, in which a sense of *addressing*, *conversing with*, *questioning*, or even of *making known*, is involved, take an ablative of the person: thus, *main ne us guldñ se kahd*, 'I said to that slave;' *main ne wazir se púchhd*, 'I asked the wazir;' *in se púchhiye*, 'be pleased to ask them;' *faqir se baten karne lagd*, 'he began to converse with the faqir;' *mu'allim se parhtd thd*, 'he was reading with the teacher;' *rafiqon se galdh lekar*, 'having taken counsel with friends;' *mujh se mukhdfib hñ-d*, 'he addressed me;' *mujh se hamkaldñ hñ-d*, 'he conversed with me;' *tujh se sarodl karne d-e hain*, 'they are come to question you;' *kisi se yih bhed xdhir na kijiyo*, 'do not reveal this secret to any one.'

a. *Boñd*, 'to speak,' is rarely found with the ablative; as, *kisú se na bol*, 'speak to none.'

422. But verbs of 'informing,' 'making acquainted,' generally take an accusative or nominative of the person, and ablative of the thing; as, *mujhe apne ndm se agdh karo*, 'inform me of your name;' *is bdt se ko-i wdgif na thd*, 'no one was informed of this matter;' *apni sarguzasht se mujhe muftali farmdiye*, 'make me acquainted with your history;' *agar ahdwl se mujhe muftali kijiye*, 'if you would inform me of the circumstances;' *zameñe ke bhale bure se kuehh wdgif na thd*, 'I was wholly unacquainted with the good and evil of the age;' *main is harakat se muftlaq khabar na rakhtd thd*, 'I had not the slightest information of this action.'

423. Verbs of 'fearing' require the ablative case of the thing or person

feared; as, *bare but se na dard*, 'did he not fear the great idol?' *Khudd se dar*, 'fear God.'

424. Verbs of 'filling' take an ablative (compare r. 361); as, *ṣandūqcha jawdhir se bhar liyd*, 'he filled the casket with jewels.'

425. Verbs which imply 'acting by,' 'dealing with,' 'treating,' require an ablative of the person; as, *jo marzi men due us se sulūk kijiye*, 'treat him in any way you think fit'; *bahin se kuchh sulūk na kiyd*, 'I had no dealings with my sister'; *jo jo mujh se dagd-en kin thin*, 'whatever treacherous acts they had committed against me'; *main tujh se aisd sulūk karūngd ki apni adri muqibat bhūl jāwegd*, 'I will so treat you that you will forget all your troubles'; *jab mujh se yih sulūk hū-d*, 'when I received such treatment.'

426. Verbs which imply 'desisting from,' 'abandoning,' 'leaving off,' are generally found in construction with an ablative; as, *is kdm se bds d*, 'desist from this action'; *is qapd se dar-guzar*, 'abandon this pursuit'; *jab namds se fārig hū-d*, 'when I had finished my prayers'; *jab khdne se farāgat hū-i*, 'when I had left off eating'; *main salānat se guzrd*, 'I relinquished the kingdom.'

427. The ablative *se* is employed after verbs of 'motion,' or even after *hond*, to express 'going away from,' 'moving off,' 'passing by,' or 'crossing over'; as, *mere admhne se gayd*, 'he went out from my presence'; *mujh pds se mat jd-o*, 'do not go away from my side'; *mere pds se hokar* 'passing by me'; *khawāṣṣ-pure se hokar*, 'passing through the antechamber'; *is samundar se kyūnkār pūr utren*, 'how shall we cross this ocean?'; *wahdā ke sab saudd-garon se sabqat le-gayd*, 'I passed by (outstripped) all the merchants of that place.'

428. Verbs which imply 'caution,' 'taking care of,' etc., are found in construction with the ablative; as, *kitdb se khabarddr rahiyo*, 'take care of the book'; *mere kār-khdne se khabarddr* or *hoshydr ho*, 'take charge of my workshop'; *us dāmi se khabarddr raho*, 'beware of that man.'

429. So also verbs of 'separating'; as, *mard ko us ke bdp se judd karūngd*, 'I will set a man at variance with his father.'

430. And verbs of 'comparing'; as, *in logon ko kis se tamāil dūn*, 'whereunto shall I liken these people?'

431. And verbs of 'denying'; as, *hamdre dew-ton se munkir hai*, 'he denies our gods.'

432. And verbs of 'concealing'; as, *dil kd bhed doston se chhipdnd durust nahin*, 'to conceal one's heart's secret from one's friend is not right'; *is se ko-i bāt makhfi nahin*, 'I concealed nothing from him.'

433. Other examples of verbs in construction with the ablative are, *hāth sindagi se dho-e* or *apni jān se hāth dho-e*, 'I washed my hands of life'; *main*

apni taqṣir se khajil hokar, 'having become ashamed of my fault;' *zindagi se ba tang dyd hūn*, 'I have become weary of my life;' *insān kī zindagi khāne pine se hai*, 'the life of mortals is (supported) by eating and drinking;' *merī ḥarakat se ḥairān hū-i*, 'she was astonished at my conduct;' *aist dāulat ke ḥdth lagne se nihdyat khushī ḥāṣil hū-i*, 'I was much pleased at getting so much money into my hands;' *main us jawān se rukṣat hū-d*, 'I took leave of that young man;' *ḥaqq-i-pidari se add howe*, 'may there be a performance of paternal duty;' *is se nikāḥ kare*, 'let him marry her;' *apni beṭi se is kī shādī kar dijo*, 'marry him to your daughter;' *shahādde kī shādī us se karke*, 'having married the prince to her;' *Khudd se lau lagd-e*, 'having prayed earnestly to God;' *bādshāh se yih bāt'untē hi*, 'on hearing this speech of the king;' *sir pattharon se ṭakrdte*, 'dashing one's head against stones;' *parosī se dosti rakh*, 'have friendship with (your) neighbour.'

LOCATIVE CASE IN CONSTRUCTION WITH VERBS.

434. The usual senses in which this case is employed, irrespectively of verbs, have already been explained at r. 339. Both *men* and *par* are used after verbs of motion as frequently as *ko*: thus, *shahr men gayd*, 'he went into (or simply to) the city;' *main us kī dūkān par gayd*, 'I went to his shop;' *jab shahr ke darwāze par gayd*, 'when I arrived at the gate of the city;' *mere ta-in ek ḥawēlī men legayd*, 'he took me to a house.'

435. The locative sign *men* may be used in construction with the verb *and*, 'to come,' or even *hond*, 'to be,' to express 'passing into any state;' thus, *wuh hosh men dyd*, 'he came to his senses;' *wuh khafagi men āyd*, 'he became angry;' *main achambhe men hū-d*, 'I became astonished.' Observe the difference of construction here and at r. 417.

436. Verbs which denote 'tying' or 'fastening' require the locative case with *men*, 'of the thing to which' any thing is fastened; as, *surāḥī dori men bāndhkar*, 'having tied a goblet to a cord;' *ḍol rassi men bāndhkar*, 'having tied the bucket to a rope;' *das khumen kanjiron men jhakri hū-i*, 'ten jars fastened to chains.'

437. The following examples illustrate the use of *men*, to express 'among' or 'between,' in connexion with verbs:—*malika un men na thi*, 'the princess was not among them;' *laundon men khelne na de*, 'do not allow him to play among the servant-boys;' *ḥaiwān aur insān men kyd tafawut hai*, 'what is the difference between a brute and a man?' *ḥaqq o bāṭil men farq kartā hai*, 'he distinguishes between truth and falsehood;' *sdton kawdkib men nāyir i a'zam hai*, 'among the seven planets it is the chief luminary.'

438. The following are other examples of verbs in construction with locative cases in which *men* and *par* are variously equivalent to 'with,' 'in,' 'on,' 'at,' 'to,' 'by,' etc.:—*tumhdri befi par 'ashiq hai*, 'he is in love with your daughter;' *wuh us par rijihi*, 'she was in love with him;' *raugan i baddam sirke men mildkar*, 'having mized oil of almonds with vinegar;' *apni jun par kheld hūn*, 'I have sported with my life;' *mujh par khafagi kā kyā sabab hai*, 'what is the cause of (his) being angry with me?' *tujh par guṣṣe kā yih ba'is*, 'this was the cause of (my) being angry with you;' *bhd-i par guṣṣe hai*, 'he is angry with his brother;' *is guṣṭgū men sharik hū-d*, 'I shared in this conversation;' *tir nikālne men sharik hū-d*, 'I assisted in taking out the arrow;' *meri taldeh men thā*, 'he was in search of me;' *jawdb men us se kahd*, 'I said to him in answer;' *main is 'azdb men hūn*, 'I am in this trouble;' *tamām shab 'aish o 'ishrat men kaṭṭi*, 'the whole night was spent in feasting and merriment;' *waṣṭiyat par 'amal na kiyd*, 'he did not act on the will;' *is kī bekaśi kī ḥālat par raḥm kijiye*, 'take pity on his friendless state;' *wuh mere qawḥ qarār ke nibāhne par ḥairān raḥti*, 'she was astonished at my keeping my promise;' *insdn apne qawḥ qarār par nahin raḥtd*, 'man does not abide by his promise;' *ham par jo kuchh bitd hai*, 'whatever has happened to us;' *bāp par yih biptā bitī hai*, 'this calamity has befallen your father;' *jo kuchh mujh par guzrd*, 'whatever has happened to me;' *in par barī muṣibat pari hai*, 'a great calamity has befallen them;' *aśi ḥaibat mujh par gālib hū-i*, 'such terror overpowered me;' *ko-i mere jāne par ruzī na hū-d*, 'no one assented to my departure;' *kisū par hargiz na khuld*, 'it was never revealed to any one;' *śdrā yih mulk mere ḥukm men thā*, 'all this empire was subject to me;' *jis mewe par jī chālē khāyd karo*, 'continue to eat any fruits you may have an inclination for;' *main ne us kī shardrat par naḥaz na kī*, 'I did not regard his villany;' *mujh se mukhḍlafat kartā hai*, 'he opposes me or makes enmity against me.'

Agent with ne in construction with verbs.

439. The peculiar construction required with the past tenses of transitive or active verbs has already been explained at rr. 143, 144. By some grammarians *ne* is regarded as an expletive, and what is called the agent with *ne*, as equivalent to the nominative case: thus *us ne* is regarded as equivalent to *wuh*, and *mard ne* to *mard*. But that *ne* forms an oblique case as much as *kā*, *ko*, *se*, or *men*, is clear from the fact that *ne*, like those postpositions, inflects all words capable of inflection, excepting *main* and *tū*, and even those pronouns under certain circumstances; see rr. 108, 384.

440. The real fact is, that as the love for a passive construction is one of the most remarkable features in Sanskrit syntax, so does this construction prevail in many Indian languages derived from Sanskrit: thus 'the dog drank water' would be idiomatically expressed in Sanskrit thus—*kukkure-ṇa pānīyam pītam* 'by the dog water was drunk,' the agent, which in English is in the nominative, being placed in the instrumental case, and the object (*pānīyam* 'water,' neut.) becoming the nominative to the past participle, which of course agrees with this neuter noun in gender, number, and case. Exactly in the same way in Hindústānī 'the dog drank water' would be rendered *kutte-ne pānī piyā*, where *kutte-ne* is the agent (corresponding to the Sanskrit instrumental *kukkure-ṇa*) from the nominative *kuttā* 'a dog,' and *piyā* is the masculine form of the past participle, agreeing with the object *pānī*, which is in the nominative case masculine. Even the common termination of the Sanskrit instrumental case (*na*) is evidently the source of the postposition *ne*, which is the sign of the agent in Hindústānī.

441. The only apparent objection to this explanation is, that even when a sentence is constructed with *ne*, *ko* may occasionally be placed after the object, in which case the past participle remains unchanged in the masculine singular: thus *kutte ne nān ko chhoṛā* 'the dog dropped the loaf' for *kutte ne nān chhoṛī* 'by the dog the loaf was dropped.' It is not improbable that in these cases the past participle may be used impersonally, as explained at r. 144. But the more probable hypothesis is, that as Hindústānī is made up of Persian as well as Sanskrit, and adapts itself frequently to the former model, the occasional abandonment of the passive construction after *ne* may be the result of a leaning towards the Persian idiom. In that language there is neither agent nor instrumental case, and the

construction of the past tenses of transitive verbs resembles English. In proportion, therefore, to the regard paid to the peculiarities of Persian syntax, the passive construction peculiar to Sanskrit may be ignored, and the idiom of the two languages confounded in a manner that causes some perplexity.

442. The following are other examples of the simple and mixed construction, as explained above :—*main ne kutte ki dwdz suni*, 'I heard the barking of the dog' (lit. 'by me the barking of the dog was heard'); *us ne aisd jawdhir kabhu na dekhá*, 'he had never seen such a jewel'; *main ne apne ghar ki ráh li*, 'I took the road to my own house'; *bádsháh ne tabassum kiyd*, 'the king smiled'; *mardon ko Khudá ne kamdne ke liye bandáyd hai*, 'God has created man to labour'; *main ne ek laundí ko bhejd*, 'I sent a female slave.'

443. Frequently the agent, when a pronoun, is understood; thus, *us pari ko na pdyd*, 'I did not find that fairy,' where *main ne* must be supplied from the context; see r. 404. So also, *yih sunkar (us ne) kahá*, 'having heard this, she said.'

444. The learner must be careful to observe that the passive construction with *ne* is only required with those tenses of active or transitive verbs which are formed from the past participle. The tenses formed from the root and present participle can never use *ne*: thus, *main ne dekhá*, 'I saw,' but *main dekhúngá*, 'I will see,' *main dekhtá thá*, 'I was seeing.' So again, *us ne kahá*, 'he said,' but *wuh kahtá hai*, 'he is saying.'

445. Some verbs which might be regarded as active in English are treated as neuter in Hindústání, and *vice versa*. The following are always considered neuter: *bol-ná*, 'to speak'; *lá-ná*, 'to bring'; *le-já-ná* or *le-chal-ná*, 'to convey,' 'to take'; *bhúl-ná*, 'to forget'; *dar-ná*, 'to fear'; *chúk-ná*, 'to miss'; *lar-ná*, 'to fight'; *lag-ná*, 'to begin.' The following are active: *kah-ná*, 'to say'; *cháh-ná*, 'to wish'; *gá-ná*, 'to sing'; *ján-ná*, 'to know'; *likh-ná*, 'to write'; *púchh-ná*, 'to ask'; *sikh-ná*, 'to learn'; *sun-ná*, 'to hear.' Thus, *main bolá*, 'I spoke'; *main sandúq ko láydá*, 'I brought the box'; *we lapki ko le-ga-e*, 'they carried off the girl'; *main dará*, 'I feared'; *wuh kahne lagá*, 'he

began to say.' But *main ne kahá*, 'I said;' *us ne cháhá*, 'he wished,' etc.

446. With regard to *lánda*, it is, in real fact, a contraction of *le-ánda* (i.e. 'having taken to come'), and resembles the compound verbs *le-jána* and *le-chalna*, in which the last member of the compound is neuter, the rule always being that in these cases the whole verb is to be treated as neuter.

447. But *le-ná*, 'to take,' is active, and requires *ne*: thus it is right to say *main láyá*, 'I brought,' because contracted for *le áyá*, 'having taken I came;' but *main liyá*, 'I took,' would be wrong, the correct expression being *main ne liyá*.

448. Similarly all active verbs, the moment they are compounded with neuters (the neuter verb coming last in the compound), become neuter, and reject *ne*: thus, *khána*, 'to eat' is active, but *khá jána*, 'to eat up,' and *khá chukna*, 'to have done eating,' are neuter: thus, *main ne kháyá*, 'I have eaten,' but *main khá gayá*, 'I ate up.'

449. A few verbs are both active and neuter, that is, they require *ne* when used in an active sense, and reject it when used intransitively: thus, *soch-na*, 'to consider,' is sometimes active, but may be employed in a neuter sense; thus, *main apne dil men sochá*, 'I considered in my mind.' Similarly, *main apne ta-in murda khiydí kiyd*, 'I imagined myself dead.' *Khel-na*, 'to play,' is neuter, but may be employed actively: thus, *us ne 'ajab khel khelá*, 'he played a pretty trick.'

450. Again, a verb which properly requires the active construction with *ne* may be treated as neuter when it has assumed a neuter sense by being compounded with a noun: thus *dend* 'to give' requires a transitive construction, but *dikhá-i de-na*, 'to appear' is treated as neuter; as, *do dámi díkhá-i díe*, 'two men appeared.'

451. When two past tenses are employed in a sentence, one belonging to an active and the other to a neuter verb, if the active verb precede, the agent must take *ne*; but the construction need not be changed to accommodate itself to the neuter verb in the latter part of the sentence, as the pronoun without *ne* may always be understood: thus, *main ne yih bát sun-i aur bold*, 'I heard this speech and said,' where *main* is understood before *bold*. Again,

us andhe ne mujhe bulāyd aur us makān men legayd, 'that blind man called me and took me to that place,' where *wuh* is understood before *legayd*; see r. 445.

452. The reverse holds good, and is perhaps still more common: thus, *ek faqir dyd aur sarwāl kiyd*, 'a faqir came and made a request,' where *us ne* is understood before *kiyd*. Again, *main ghore par charh baiṭhd aur [main ne] rah li*, 'I mounted my horse and took my way;' *'ye donon sath chale aur [unhon ne] ḥākim se yahi kahd*, 'these two went along with me and told the very same story to the governor.'

453. *Se* being used for the instrumental case in Hindústānī (see r. 331) *ne* is confined to the agent, and is rarely, therefore, found in conjunction with words which stand for inanimate objects or things.

454. An inanimate object may, however, be an agent in the sense of producing an effect, and will, therefore, take *ne* in construction with the past tenses of transitive verbs: thus, *is bāt ne mujhe kharāb kiyd*, 'this thing has ruined me' (*lit.* 'by this thing ruin has been caused to me'); *bādhādh ko ḥairat ne liyd*, 'astonishment seized the king;' *bādhādh ke laḥū ne josh mdrd*, 'the king's blood boiled;' *ishtiyyaq ne wahdā rahne na diyd*, 'my desire did not permit me to remain;' *dil ne na chāhd*, 'my heart did not desire,' etc.

455. The construction of active past tenses with *ne* will often cause ambiguity as to the gender of the subject of the sentence: thus, *wuh boli* can only be 'she said,' but *us ne kahd* may either be 'he' or 'she said.' In these cases the context can be the only guide to the sense.

SYNTAX OF THE INFINITIVE.

456. The infinitive in Hindústānī is perhaps the most useful part of speech in the language. It is constantly employed as a verbal noun, and may be regarded both as a substantive and an adjective, being declinable like nouns substantive and adjective in *ā*. It may be the nominative or subject of a proposition as well as the predicate, or it may take the dative and accusative sign *ko* to denote the object or purpose for which any thing is done. It also serves the purpose of the Latin gerunds (which are the genitive, dative, accusative, and ablative cases of the participle in *dus*), and may even be employed like the Latin future participles in *dus* and *rus*. It is not unfrequently used for the imperative. The following examples will illustrate its various uses.

457. In its capacity of a declinable noun it is frequently the nominative case to the verb: thus, *is se marná bhalá hai*, 'dying is better than this;' *sakhi honá bahut mushkil hai*, 'to be generous is very difficult.'

458. As a genitive case it assumes *ká*, *ke*, and *ki*, exactly in the same manner as a noun, see r. 78: thus, *bolne ki táqat na thi*, 'there was no power of speaking,' where *bolne ki* agrees with the feminine noun *táqat*. So also, *qissa us ke na rukhsat karne ká 'arz kiyá*, 'he related the story of his not letting me go.'

459. The genitive case of the infinitive is often used in construction with *wáste*, *liye*, *kháti*, etc. (see r. 577): thus, *tarbiyat karne ke wáste*, 'for the sake of causing instruction;' *lakri-án torne ke wáste*, 'for the sake of breaking firewood;' *bhikh mángne ke liye*, 'for the sake of begging alms;' *buláne ki kháti*, 'for the sake of calling.'

460. As a dative or accusative it may denote the object for which any thing is done, and may generally be translated by the English 'to;' as, *main ne tujhe jawáhir ke kharíd karne ko bhejá*, 'I sent you to purchase the jewels;' *mujhe baithne ko kahá*, 'he told me to sit down;' *ek tukrá kháne ko do*, 'give me a morsel to eat;' *páni pine ko mángtá*, 'he asks for water to drink.'

461. The sign *ko* may sometimes be omitted, leaving the infinitive in its inflected form: thus, *kuchh 'arz karne áyá*, 'he has come to make some representation;' *mujhe súli chaháne le-ga-e*, 'they took me away to put me on the stake;' *us ko buláne gayá*, 'he went to call him.'

462. The genitive sign is rarely used in this sense; as, *mujhe baithne ki ishárat ká*, 'he made a sign for me to sit down,' where *baithne ki* agrees with *ishárat*.

463. The use of the infinitive as an ablative and locative is equally common: thus, *main us ke milne se drdm páti*, *us mere dekhne se khush hotá*, 'I obtained satisfaction by meeting him, he was gratified by seeing me; more

dne men̄ bari qabdhāt hai, 'in my coming there is great shamefulness;' in *bāton ke kahne men̄*, 'in telling these matters.'

464. The infinitive may govern the case of the verb: thus, *mujh se kahne lagd*, 'he began to say to me.' When it governs the accusative, the nominative form of the noun without *ko* is generally used; as, *parastish karne lage*, 'they began to perform devotion;' *dildad dene lagd*, 'he began to give consolation.' But the inflected form of the pronoun may occur: thus, *us khabar lane kd qadd*, 'the design of bringing that intelligence.'

465. Sometimes, however, the infinitive of a verb may govern the genitive case, when the verb itself generally takes the accusative: thus, *un makhnon ke dekhne ko dyd*, 'he came to see those places;' *main un ke dekhne kd mushtaq hin̄*, 'I am desirous of seeing her.'

466. The infinitive is frequently joined adjectively to a noun, as the subject or predicate of a sentence, and must then agree with the noun in gender and number: thus, *mihmān ko taklif deni khūb nahin̄*, 'giving trouble to a guest is not good;' *bahut bāten bandānin̄ khush nahin̄*, 'putting too many words together is not pleasant;' *yih ruswā-i zāhir karni khūb nahin̄*, 'disclosing this disgraceful affair is not well;' *dastān kahni shurū ki*, 'the relating of the story was commenced;' *be sabab dānt kholne adab se bāhar hain̄*, 'to shew the teeth (grin) without a cause is inconsistent with good manners.'

467. The infinitive is frequently used to convey a sense of 'futurity,' or 'necessity,' like the future passive participles in Sanskrit, or like the Latin participles in *rus* and *rus*: thus, *ek roz marnd hai*, 'one day we shall have to die;' *yūn hōnd thd*, 'it was to happen thus;' *agar tum ko aisi nd-dāhnd-i karni thi*, 'if you intended to act with such unfriendliness;' *agar tujhe mar jānd thd*, 'if thou wast to die;' *jo kahnd hai jald kah*, 'say quickly what thou hast to say;' *parndle ki rdh se nikalnd hai*, 'one can get out by way of the drain.'

468. It is very idiomatically used in the genitive case as a kind of future participle in *rus*; thus in the *Bdg o Bahdr* we have *main nahin̄ mānne kd*, 'I will never believe.' And again, *ab main Ajam nahin̄ jāne kd*, 'now I do not intend going to Persia.'

469. When joined with *hogd* it is equivalent to a future passive participle expressive of 'obligation;' as, *tum ko dne hogd*, 'you must come.'

470. The infinitive may have the sense of the imperative, but when used

for the imperative it will be easy by supplying one or two words to preserve the infinitive sense : thus, *ydd karnd*, 'recollect' may be equivalent to ['take care to] recollect.' Similarly, *jab wih baliq ho us ko takht hawde karnd*, 'when he is grown up [I command you to] make over the throne to him.'

471. The infinitive is frequently used in this manner after the conjunction *ki*: thus, *apne farzand ko nashihat ki ki hamesha dand-on ke sath guzran karnd*, 'he advised his son that [he ought] always [to] associate with the wise.' Especially when followed by a negative; *main ne tum se kahd tha ki mere mulk men na rahnd*, 'I had told you that you were not to stay in my dominions.' Or *ki* may be left out: thus, *main tumhon kahid ha ki hargis qasam na khanda*, 'I say unto you, Swear not at all.'

472. The infinitive may have a passive sense after some words; as, *kahne ke la-ig*, 'fit to be told,' (fit to tell).

USE AND APPLICATION OF THE TENSES.

Aorist (or Potential).

473. This tense is usually called the Aorist, but as it generally implies 'possibility,' 'liberty of action,' 'fitness,' 'necessity,' etc., as denoted by the English auxiliaries 'may,' 'might,' 'should,' 'would,' etc., the name Potential seems to agree best with its usual functions: thus, *jo ho sa ho*, 'let what may happen;' *jo marzi men aye*, 'whatever may come into your wish' (will).

474. As expressing 'may,' 'might,' 'should,' etc., it is generally used in construction with the conjunctions *ki*, *taki*, *jo*, 'that;' *agar*, *jo*, 'if,' etc. *Biktar hai ki baqi zindagi apne khaliq ki ydd men kafi*, 'it is better that I should pass the rest of my life in the recollection of my Creator;' *ummedwar hun ki qadam-bosi karun*, 'I am in hopes that I may kiss (the king's) feet;' *ta ki log un ki ta'zim karen*, 'that people may do them honour;' *agar bahut bhukhd ho*, 'if he be very hungry;' the conjunction may sometimes be omitted, as *sab ko kah do haziir ralen*, 'tell them all to be in attendance.'

475. *Ki* and *jo* with the potential are often translatable by the English 'to;'

as, *qawd kird hi us reh se chalak*, 'I wished to go by that road;' *naẓar ki majd na thi jo us ke jamal par thahre*, 'the sight had no power to rest upon her beauty.'

476. The potential is often used in praying or expressing a wish; *Khudd kare biddahd ki marzi dwe jo rubaru bukdw*, 'may God grant it may please the king to summon (us) before him;' *Khudd sab ko is bald se mahfuz rakhe*, 'may God preserve every one from this calamity.'

477. It often expresses 'obligation' or 'necessity'; as, *malika qaul gard haren ki apne kahne se na phiren*, 'the princess must promise that she will not swerve from her word;' *ko-i mere pas na dwe*, 'no one must come near me.'

In some of the above examples, however, the potential is not distinguishable from the imperative.

478. In its capacity of an aorist or indeterminate tense, the potential may express present, future, or even past time.

479. It is mostly used as a present in proverbial expressions; as, *unf charhe kuttd kds*, 'though he be mounted on a camel, the dog bites him:' but it may also be so employed in narration; as, *Khudd jâne kyd karegd*, 'God knows what he will do;' *na jānūn*, 'I do not know.'

480. It is often used for the future: thus, *jo tū merd raftq ho to main Naishāpūr ko chalakūn*, 'if thou wilt be my companion I will go to Naishāpūr;' *dj tumhen biddahd pds le chalakūn*, 'to-day I will take you to the king.'

481. It is rarely used for a past tense: thus, *main dard, dekhūn to malika kd chihra surkh ho gayd hai*, 'I ran and beheld that the face of the princess had become red.'

Future.

482. This tense expresses 'futurity' either definitely or indefinitely, and may sometimes have the sense of the aorist (or potential); as, *jab bhukhd hūgd to na in ko chad sakūgd; pas agar aur bhē do, mere kis kām ā-enge*, 'when I become hungry, even then I shall not be able to chew these; if then you should give me still more, of what use would they be to me?' *kal jam'a ho-enge, main tujhe le-jāūgd*, 'to-morrow they will assemble, I will take you (there);' *jab tum kahld bhejoge main ā-ūgd*, 'when you send word I will come.'

483. A future tense is sometimes substituted for the present or potential by

a kind of attraction; compare r. 488; thus, *jais dōge waisd pd-oge*, 'as you may give, so you will receive.'

Imperative.

484. The imperative is not distinguishable from the aorist (or potential) excepting in the second person singular: thus, *kare*, 'let him do it,' 'may he do it;' *ko-i mōre pās na āwe*, 'let no one come near me.' *Zarra main bhī sunūn*, 'let me just hear,' *kareṇ na kareṇ*, 'let them perform it or not,' may be variously regarded as potential or imperative.

485. Nor is the second person singular of the imperative very commonly used, the second person plural or the respectful form being generally substituted for it, even in common conversation. Instances, however, occur, especially in prohibition.

486. *Mat* as well as *na* may be used in prohibition with the imperative, but never *nahīn*. Observe, however, that *mat* is only used with the imperative; never with any other tense.

487. The following are instances of the second person of the imperative singular and plural: *shukr Khuddā kā kar*, 'give thanks to God;' *dekho*, 'look;' *kaho*, 'tell;' *yih batā-o*, 'point this out;' *yahān raho*, 'stay here;' *aisā kām mat kar* or *aisā kām na kar*, 'do not do such a deed;' *be-adabī na kar*, 'do not act disrespectfully;' *apnī jān mat kho*, 'do not throw away your life;' *itne garm mat ho*, 'be not so warm;' *mujhe na satā-o*, 'do not tease me.'

488. The sympathy between the imperative and potential tenses, and their mutual interchangeableness, is remarkably exemplified in the following example from the *Bāg o Bahār*: *jō mundaib jān so kar*, 'whatever you may think proper, that do,' where a kind of attraction causes the substitution of *jān* for *jāne* in the first clause of the sentence. Similarly, *aisā kām kar kī shahzade ko kīsū fareb se mār-dāl*, 'act in such a manner as to slay the prince by some artful stratagem.'

489. This attraction of similar tenses is a very noticeable feature in Hindustānī syntax, and is not confined to the potential and imperative; compare r. 483.

Respectful tenses.

490. The respectful form of the imperative is much used: thus, *mu'df kijiye*, 'be pleased to pardon; ' *khabardār rahiyo*, 'be pleased to remain careful; ' *bālākhāne par baiṭhiye*, 'be pleased to sit on the balcony; ' *mujhe kisi jagah gār dijo*, 'be pleased to bury me somewhere.'

491. It is not unfrequently employed impersonally, and sometimes with a sense of obligation, as expressed in English by 'one should,' 'let us,' 'you may,' etc.: thus, *daryāft kijiye*, 'one should learn,' 'you may learn; ' *dekhiye*, 'one should see; ' *rahiye*, 'one should remain.' See also rr. 544, 553, 554.

492. In accordance with the sympathy between the imperative and potential tenses, noticed at r. 488, there can be no doubt that the respectful form of the imperative may be used for the potential (or aorist) or with a potential sense: thus, *agar is haqiqat se muttali kijiye*, 'if you would be pleased to inform me of these circumstances; ' *jis ko chāhiye pahchān liye*, 'whichever you may wish you may recognise; ' *agar dikhāiye*, 'if you would be pleased to show.'

493. In corroboration of this view a form *iyen* occurs in the *Bdg o Bahār* for the 1st and 3rd plural: thus, *yih ḥarakat salāṭīnon se badnumā hai ki ḥukm qatl kā farmdiyen aur tamām 'umr ki khidmat bhūl jdiyen*, 'this conduct is unseemly in kings, that they should give the order for putting to death and should forget the service of a whole life.' Here *farmdiyen* and *bhūl jdiyen* are clearly softened or respectful forms of the potential.

494. The respectful future is not common. The sentences in which it occurs are generally interrogative: thus, *paidā kijiyeḡ us shakhḡ ko jo rū-e zamin par fasād barpā kare*, 'wilt thou be pleased to create a person who may raise sedition on the face of the earth?'

Present indefinite.

495. This tense is called 'present,' but the term 'indefinite' is added to denote the varied and indeterminate character of its

functions. It is not very often used with a present signification ; and when so used, the substantive auxiliary, which forms the present definite, may generally be understood : thus, *ek kī saj dhaj se dūse ká dīl dāul miltā nahīn*, 'the fashion and form of one agrees not with the shape and figure of the other;' *us ká bāl bikā nahīn kar saktā*, 'it cannot disorder one of his hairs.'

496. It is commonly employed to denote 'habitual action,' but is generally so employed in narration with reference to past rather than present time : thus, *jab kutte ko dekhte ek girdā us ko dō phenk dete*, 'whenever they saw the dog they used to fling down a round loaf before it, or 'they were in the habit of flinging down,' etc. ; *akṣar bādshāh un se chuhal karte*, 'often-times the king was in the habit of making merry with them ;' *wuh tājir darbār ke waqt ḥāzīr rahtā*, 'that merchant used to be present at the time of the court.'

497. In this sense it is often translatable by the English, 'would :'
ko-ī patthar se mārta, lekin-yih us jagah se na sarkta, 'one would strike it with a stone, but it would not move from that place.'

498. It is often used as a kind of perfect or pluperfect conditional, when it may generally be translated by 'would have,' 'had,' 'did,' etc. : thus, *agar wuh pānī na lāti to yih us ke bāsan phor-dāltā*, 'if she did not bring the water, then he would break her pots;' *kāsh ki tere 'iwāz main patthar jāntī*, 'would that instead of thee I had brought forth a stone;' *kāsh ki yih shafaqat na karte*, 'would that you had not shewn this kindness.'

499. It may even take the place of a past subjunctive after *kī* : thus, *mundaib thā kī tū detā*, 'it was proper that you should give' or 'should have given.'

Present definite.

500. This tense is commonly used in the ordinary manner of a present; as, *samundar hazaron lahron mārta hai*, 'the ocean rolls thousands of billows;' *itnā jāntā hūn*, 'this much I know ;'

•jo kuchh tū kahtā hai main yih sab samajhā hūn, 'I understand all this that thou sayest.'

501. It may denote 'habitual or continuous action'; as, *rdī dīn yih mihr o andā phirtē hai*, 'night and day this sun and moon keep revolving.'

502. It may have a future signification; as, *ab main us aīd quīd kartā hūn*, 'I will now imprison him in such a manner;' *main apnā āhūdī kahtā hūn sar ba sar*, 'I will tell my adventures from beginning to end.'

503. The present tense is often used for the past in narration, when the narrator is describing a scene which is supposed to be actually passing before his eyes at the time: thus, *wahān ke bāshīndēn ko dekhd, to sab kī libās sīyāh hai aur har dam ndā hai*, 'I observed that the dress of all the inhabitants of that city was (is) black, and that lamentation took place (takes place) incessantly:' *us ne dekhd kī makān i' dīshān hai*, 'he beheld that it was a magnificent abode.'

504. On the same principle the actual words or thoughts of a speaker are quoted in preference to the oblique form of speech usual in English; see r. 553.

Imperfect.

505. The use of this tense corresponds to that of the imperfect in English and other languages; thus, *hawā narm narm bahtī thī*, 'a very soft breeze was blowing;' *us bāg men sair kartā phirtā thā*, 'I was walking and rambling about in that garden;' *hauz men fawwāre chhūṭtē thē*, 'in the reservoirs fountains were springing up' (playing).

Perfect indefinite and perfect definite.

506. Examples of these tenses are given at rr. 442-454; and the peculiar construction required with active or transitive verbs is explained at rr. 439-442.

Pluperfect.

507. The pluperfect in Hindústānī is employed where in English we use 'had:' thus, *main ne aīd jawāhir kabhū na dekhd thā*, 'I had never seen such a jewel;' *jo kuchh zabī kiya thā ohhor diya*, 'whatever he had seized he gave up;' *jīdhar se*

dyd thá udhar ko chald, 'he went in the direction whence he had come.'

508. But it is also sometimes used where in English we are accustomed to employ the simple perfect; thus *dyd thá* in the last example might be rendered in English by 'he came : ' but the pluperfect is in these cases significant of some other past event which has taken place subsequently. Similarly, in speaking of a person who came and afterwards went away again, we might say *wuh dyd thá*.

509. The auxiliary is occasionally omitted from the pluperfect in Hindústání, so that in form it may resemble the perfect indefinite: thus, *jab yih mājara main ne suni*, 'when I had heard of this incident.'

Uncommon tenses.

510. Of the six uncommon tenses given at r. 178, the *past future* occurs most frequently. The following examples will illustrate its use: *áp ne yih bait suni hogi*, 'your majesty will have heard this couplet; ' *kisi ne yih 'dalam na dekhá hogá, na suná hogá*, 'no one could have seen such a state, nor could have heard of it; ' *sháyad bádsháh ne pasand ki hogi*, 'perhaps she may have been approved by the king; *ko-i shakhṣ na hogá jis par ek na ek wáridát i 'ajib na hū-i hogi*, 'there will be no individual to whom some wonderful event or other will not have happened; ' *jis waqt taiyári is ki hogi, kyá makán i dilchasp band hogá*, 'when it shall be repaired, what a charming place it will be made; ' *ek shakhṣ wahán baithá hogá*, 'a person will be seated there.'

511. The following are examples of the present future: *wuh apne ji men kyá kahtá hogá*, 'what will he be saying in his mind? ' *is ki dmad bdwarchi-khane ko kharch ko kifáyat na karti hogi*, 'its revenue would not be yielding a sufficiency for the expenses of the kitchen.'

Passive voice.

512. The method of forming the passive voice with *já-ná*, 'to go,' is indicated at r. 166, and examples are there given.

Examples of the passive voice are not very common. One reason of this is, that the past participle in construction with the

agent and the participle *ne*, as explained at r. 439, usually takes the place of the past tenses of the passive verb; see rr. 440, 442.

513. When, however, the agent is not expressly mentioned, the passive is generally employed: thus, *un ki qimat di já-egí*, 'the price of them shall be paid;' *wuh pahchání na já-e*, 'she may not be recognised;' *us ke aḥwál ki pursish ki já-egí*, 'an inquiry into his circumstances shall be made;' *márá já-egá*, 'he shall be killed.'

a. In one passage in the *Bdg o Bahár* the past participle is separated from the auxiliary: thus, *taqdír se lará nahín játd*, 'it is not fought with destiny,' i.e. 'one cannot contend with destiny.'

CAUSAL VERBS.

514. Causal verbs properly govern two accusatives, but the nominative is substituted for one accusative in Hindústání.

The following examples illustrate the syntax of these verbs: *bandon ko kutte ki jhútd khildyd*, 'he caused the slaves to eat the dog's leavings;' *un ko ndshtá karwdyd*, 'he had breakfast made for them;' *bdg ko ta'mir karwdyd*, 'I had a garden made;' *malika ko kuchh khildyd*, 'he gave the princess something to eat;' *ek jdm shadb ki mere ta-in píldyd*, 'he gave me to drink a cup of wine;' *wuh mere khwínd ko pandítkhdne se makhlaḥi dúwdtd*, 'he would have caused my husband to be released from prison.' See also r. 420.

COMPOUND VERBS.

Intensives.

515. These are explained at r. 211 A. The following are other examples:—

Main baíth gayd, 'I sat down;' *chirág bujhd de*, 'extinguish the lamp;' *us ne píyda pí líyd*, 'he drank off the cup;' *nind uchaf ho ga-i*, 'sleep was altogether broken;' *darwaza band kar de*, 'shut the door close;' *jo kuchh kahld bhejd*, 'whatever he has sent to say;' *pild díyd*, 'he gave to drink;' *jawdhir kd dher lag rahd hai*, 'a heap of jewels was collected;' *adri muḥibat bhúl jáegd*, 'thou wilt forget all thy misfortunes;' *rah gayd*, 'he remained behind;' *chhíp gayd*, 'he became concealed.'

516. *Lag rahnd*, 'to continue fixed' (see r. 544), and *lag jánd*, 'to be formed,'

'to be brought together,' are also instances of intensive verbs: thus, *darwāzē ki farāf lag rahi thī,* 'my eyes continued fixed on the door;' *ambār lag gayd,* 'a heap was formed;' *bhīr lag ga-i,* 'a crowd was collected.'

517. The intensive compounds *ho-lend* and *lag-lend* are often associated with the adverbs *picchhe*, *adth*, etc., to express 'following after,' 'going along with,' etc.: thus, *main us ke adth ho liyd,* 'I followed or went along with him;' *main picchhe lag liyd,* 'I followed behind;' *main us ke hamrah ho liyd,* 'I accompanied him.'

518. The compound *lagd-lend* is often used with the sense of 'clasping,' 'embracing,' etc.: thus, *use chhdti se lagd liyd,* 'I clasped him to my breast;' *mā ne beṭi ko chhdti se lagd liyd,* 'the mother clasped the daughter to her breast;' *un ne mujhe gale se (or kalso se) lagd liyd,* 'he embraced me.'

519. Sometimes the usual order of the verbs in an intensive compound is reversed, the verb which contains the main idea being placed last: thus, *de rakhd* for *rakh diyd*, 'he placed.'

a. The following are examples of an intensive formed with a past participle (see r. 225): *ek jangal men ko-i lomrī parī phirtī thī*, 'in a wood a certain fox was prowling about;' *kyūn gharbār chhoṛkar akēlā parī phirtā hai*, 'why, having left your family, are you wandering about alone?'

Potentials, completives, frequentatives, desideratives.

520. The syntax of these compound verbs is explained at rr. 212-231.

POTENTIALS.—Example: *main kar saktā hūn*, 'I am able to do.' The inflected infinitive is rarely substituted for the root; as, *main karne nahīn saktā*, 'I am not able to do.'

521. COMPLETIVES.—Other examples: *tum sun chuke ho*, 'ye have heard;' *main us kī āwadī sun chukā hūn*, 'I have heard his adventures.'

522. FREQUENTATIVES.—Other examples: *main ne royd kiyd aur dāstūn se munh dhoyd kiyd*, 'I kept weeping and bathing my face with my tears;' *jāyd kartā hūn*, 'I am in the habit of going;' *yih mahall men rahd kare*, 'let him continue in the female apartments;' *sair kiyd karo*, 'continue to walk about.'

523. DESIDERATIVES.—Another example is, *agar mujhe yd rakhd chāhte ho*, 'if you wish to keep me in remembrance.' With regard to *chāhiye*, see rr. 223, 544.

Inceptives, permissives, acquisitives, with the inflected infinitive.

524. INCEPTIVES.—Other examples: *farmāne lagd*, 'he began to command;' *kāmpne lagi*, 'she began to tremble.'

526. PERMISSIVES.—Other examples: *ra'iyat ho khairāb hone na dijo*, 'suffer not the people to be ruined;' *home de*, 'suffer it to be;' *haweli man rahne do*, 'let (him) remain in the house.'

526. ACQUISITIVES.—*Amān ki farāf nigāh na karne pāwe*, 'let him not have leave to look at the sky,' or 'let him not get an opportunity,' etc.

NOMINAL VERBS.

527. A few nominal verbs formed with adjectives, like *paidā karnā*, 'to create,' 'to produce,' admit of no change of gender or number in the adjective; thus, *do bete paidā hū-e*, 'two sons were born;' *us ke sātā dosti paidā ki*, 'he formed a friendship with him;' *us ne kyā kyā śūraten paidā kin*, 'what (various) forms has he created!' Similarly, *chhojā karnā*, 'to diminish.'

a. But *khayā honā*, and a few others admit of change; as, *ye sāton larkī-ān khayān thīn*, 'these seven girls were standing.'

528. The greater number of nominals are formed with *karnā* (r. 180) and *honā* (r. 173). When *karnā* is joined to the nouns *qaṣḍ*, 'design,' or *irāda*, 'intention,' it has the sense of 'to set out for a place:' thus, *main ne irāda ghar ke kiya*, 'I started home,' or 'I purposed to go home;' *qaṣḍ Damishq kē karo*, 'set out for Damascus.'

Peculiar and idiomatic uses of certain other nominal verbs.

529. *KHANA*, v.a. 'to eat.'—This verb is very idiomatically used with nouns, with the sense of 'to feel,' 'to suffer,' 'to experience:' thus, *main ne mār piṭ khā-i*, 'I suffered a beating;' *us ne rahm na khāyā*, 'he felt no compassion;' *main ne us ki ḥīlat par tars khāyā*, 'I took pity on him;' *paschidā khākar*, 'having felt indignation;' *goṣṭe par goṣṭe khātd thā*, 'I was suffering immersion on immersion;' *ghin khānd*, 'to feel disgust.'

530. It is also employed in other senses: thus, *hawā khānd*, 'to eat the air,' is a common idiom for 'to take the air or an airing;' *qasam khānd*, 'to eat an oath,' for 'to take an oath,' 'to swear;' *chugli khānd*, 'to calumniate,' 'to backbite,' etc.

531. *UTHANA*, v.a. 'to raise,' 'to take up,' 'to bear up.'—This verb is used, like *khānd*, in the sense of 'to bear,' 'to suffer,' or even 'to enjoy:' thus, *us ne barī miḥnat uṭhā-i*, 'he has undergone great labour;' *ṣadme uṭhātā hū-d*, 'suffering blows;' *main ne ḥazz uṭhāyā*, 'I enjoyed pleasure.'

532. *KHENCHNA* or *KHAINCHNA*, v.a. 'to draw.'—This verb may also be employed, like *khānd* and *uḥānd*, with the sense of 'to suffer,' etc.: thus, *us ne bahut sakhti-dn khenchin*, 'he endured many hardships;' *main ne do tin fāje khenche*, 'I endured two or three fasts.'

533. *ANA*, v.n. 'to come.'—This verb, joined to substantives, is constantly employed in place of other verbs: thus, *us ko yaqn dyd*, 'to him certainty came,' is a common idiom for 'he felt certain.' Similarly, *ji men gairat d-i*, 'a feeling of honourable rivalry arose in my mind;' *kuchh us ko ṣabr dyd*, 'she became a little patient;' *mujh ko tujh par afsos dtd hai*, 'I feel compassion for you;' *un ko yād dyd*, 'they remembered;' *jo kuchh mere dil men khiydl dyd thd*, *us ne waisd hi kiyd*, 'he did exactly as I had imagined in my heart:' compare r. 417.

534. So also, *kdm dnd*, 'to come into use,' for 'to be of use;' as, *agar merd māl sarkār ke kdm dwe*, 'if my property can be of any use to the government;' *mere kis kdm d-enge*, 'of what use will they be to me?'

535. *Nazar dnd*, 'to come into sight,' for 'to appear;' *makān nazar dyd or dekhne men dyd*, 'a dwelling appeared.'

536. *Pesh dnd*, 'to come before,' for 'to happen;' *kyd tujh ko aisi mushkil pesh d-i*, 'what such-like difficulty has occurred to you?'

537. *Pasand dnd*, 'to come into approbation,' for 'to please;' *terī himdqt mujh ko pasand na d-i*, 'your folly did not please me;' *mere ta-in yih baten pasand nahin dtin*, 'these words do not please me.'

538. *Ban dnd*, 'to be effected,' 'to succeed;' *aisi ṣurat ban nahin dti*, 'such a plan could not be effected.'

539. *MILNA*, v.n. 'to be mixed,' 'to blend,' 'to meet,' 'to accrue.'—This verb is often used where in English we employ 'to meet with,' 'to obtain,' 'to find;' but its neuter character is always preserved: thus, *ḥaq ḥaqqdār ko milegd*, 'rights to the rightful owner will accrue,' for 'the heir will obtain his rights.' Similarly, *barī arzū aur murdd mujh ko milī*, 'I have gained my great wish and desire;' *jāte jāte ek daryd rih men mīld*, 'as we proceeded we came to a river;' *tum ko neki ke 'iwāz neki milegi*, 'you will receive good in return for the good you have done.'

540. It is only once used in the *Bāq o Bahār* in construction with the ablative case: thus, *jab tū un se milegd*, 'when you shall meet them;' but *mīlnd* in the sense of 'to meet' is very common.

541. *LAGNA*, v.n. 'to be applied,' 'to be attached,' 'to touch,' 'to stick close,' 'to come in contact,' 'to reach,' 'to suit,' 'to appear.'—This verb has many and various uses, which may generally, however, be traced to some one of the above senses: thus, *hdth lagnd*, 'to come to hand;' *ye patthar kahāḥ hdth lage*, 'how did these stones come to hand?' *dḥwēn dīn kindre jd lage*, 'on

the eighth day we reached the shore;’ *peṭ men dg lagi*, ‘the fire kindled in my stomach;’ *ḍunyā ki hawā us ko na lagi*, ‘the air of heaven does not reach him;’ *sachchi bāt karōi lagi hai*, ‘sincere words appear bitter;’ *na kisī ki śurat acchhī lagi*, ‘no form appeared pleasing;’ *burd lagi*, ‘it looks bad;’ *hamārī mihnat nek lagi*, ‘our labour has had a good effect;’ *chhūrī lagte hi*, ‘immediately on the knife entering;’ *maut ḥayāt sab ko lagi parī hai*, ‘life and death are fixed (or fated) to all.’

542. The active verb *lagānā*, ‘to apply,’ is often used in the sense of ‘striking’ or ‘inflicting a blow:’ thus, *bhā-i ne talvār shdne par lagā-i*, ‘my brother struck me a blow with a sword on my shoulder;’ *main ne talvār, khainchkar aisi gardan men lagā-i*, ‘having drawn my sword, I struck him such a blow on the neck.’

a. Observe—*Lagānā* is used with the infinitive to form inceptives; see r. 227. See also rr. 516, 517.

543. *CHĀHNA*, v.a. ‘to wish.’—This verb forms desideratives when joined to past participles, as explained at r. 221. The construction may sometimes be varied: as, *chāhd ki chālūn*, ‘I wished or was about to go;’ *mujhe apne adh lejanē ko chāhd*, ‘he wished to take me with him;’ *chāhtā thā ki ḥamla karē*, ‘he was about to attack me;’ *jāldōn ne chāhd ki bahar le jāven*, ‘the executioners were about to take him out.’

544. The respectful tense *chdhiye* is used with past participles (thus, *kyd kiyā chdhiye*, ‘what ought to be done;’ *ḥaqiqat jān chdhiye*, ‘one ought to know the exact circumstances’), to express ‘obligation,’ ‘fitness,’ as explained at r. 223. The construction may, however, be varied, as follows: *faqir ko chdhiye ki ek roz ki fikr karē*, ‘a faqir ought only to think of the wants of to-day;’ *chdhiye ṣabr karē*, ‘one ought to be patient;’ *mard ko chdhiye jo kahe so karē*, ‘a man ought to perform what he says;’ *faqir kī ‘amal un par chdhiye*, ‘a faqir ought to act upon them.’

545. *RAHNA*, v.n. ‘to remain,’ ‘to continue.’ This verb is used with present participles to form continuatives: thus, *istigfār kartī rahī*, ‘she continued asking for pardon;’ see r. 216. It is also used with roots: thus, *gā rahī*, ‘she continued singing;’ *kyd śurat ban rahī hai*, ‘into what a state has it fallen, and there remained;’ see also rr. 515, 516.

546. The compound verb *jānā rahnā* is commonly used with the sense ‘to be lost,’ ‘to go away,’ ‘to pass away,’ ‘to die:’ thus, *jānā rahā*, ‘he is gone,’ ‘he is dead;’ see also example at r. 287.

547. *RAKHNA*, v.a. ‘to place,’ ‘to keep,’ ‘to hold,’ ‘to have,’ ‘to possess.’—The following are a few examples of the uses of this verb: *farzand nahīn rakhtā*, ‘he has no offspring;’ *mujhe mūdāf rakh*, ‘excuse me’ (i.e. ‘hold me excused’); *kuchh qadr nahīn rakhtā*, ‘it possesses no value.’

548. The nominal verb *nām rakhnā* is used like the English verb ‘to call

names: thus, *shahrodd ke nam rakhti hai*, 'he calls the citizen names;' *us ne nam sag-parast rakhti hai*, 'they call me a dog-worshipper' (they have attached to me the name, etc.)

549. *MARNA*, v.a. 'to strike.'—This verb has various uses to form nominals: thus, *dh mdrnd*, 'to heave a sigh;' *dam mdrnd*, 'to speak,' 'to utter a word,' 'to breathe;' *chhdn mdrnd*, 'to search;' *girvi mdrnd*, 'to put in pledge;' *goṭa mdrnd*, 'to dive.'

550. When joined with a word denoting a 'weapon' of any kind, it signifies 'to strike a blow with that weapon:' thus *tahodr mdrnd*, 'to strike a sword,' means 'to strike a blow with a sword;' *ek tahodr aisi mdrī*, 'he struck such a (blow with his) sword;' *gamchi-dn mdrtd hai*, 'he strikes whips' for 'he strikes blows with a whip.' Similarly, *mujhe ek ldt mdrī*, 'he kicked me;' *us ne ek hdti mdrd*, 'he struck such a blow with his fist;' *aad ṭamdncha mdrd*, 'he hit me such a slap.'

551. *FARMANA*, v.a. 'to command.'—This verb is often substituted for *karnd* in forming nominals, when great respect is intended: thus, *noṣh i jds farmndnd*, 'to make the draught of life,' for 'to eat and drink,' applied to kings; *madad farmnd-iye*, 'be pleased to grant assistance,' or 'to assist;' *irshdd farmnd-iye*, 'be pleased to proceed,' i.e. 'speak on;' *javdb farmdyd*, 'he gave answer;' *buzurgi ko kdm farmdyd*, 'he acted with magnanimity;' *inḍf farmdyd*, 'he acted with justice;' *gaur farmdye*, 'be pleased to reflect.'

552. *BANNA*, v.n. 'to be made,' 'to become.'—This verb has idiomatic uses: thus, *gomḍ ki gurat bankar*, 'having taken the form of a ball;' *malika jaldid bankar*, 'the princess having assumed the character of an executioner,' etc. The intensive *ban-jind* may be noticed here; *dg kd bagulḍ ban ga-i*, 'she became a whirlwind of fire.'

Preference of the direct or dramatic to the indirect form of speech.

553. This preference, which is more or less displayed in all Oriental languages, is a remarkable feature of Hindústānī; thus, *ānkhen darwāze ki ṭaraf lag rahi thin ki dekhiye kyā ṡāhir hotā hai*, 'my eyes were fixed on the doors to see what would be revealed:' where observe that *ki* (like *iti* in Sanskrit) has the force of 'saying to myself,' and the words which follow are the very words supposed to be passing in the speaker's mind; thus, 'my eyes were fixed on the door, saying to myself, Let me see what is about to be revealed.'

554. Similarly *ki* often involves the sense of 'saying:' thus, *do dāmi dēham hokar nikle ki kisi dūr des men jā rahiye*, 'two men having met together, issued out, saying, Let us go and reside in some distant country;' *agar yih qasṭ hai ki shahr men jā-ūn*, 'if your design is to enter the city' (lit. 'if you have formed this design, saying, I will enter the city'); *main ne jallad ko hukm kiya ki un kā sir kāṭ dāl*, 'I ordered the executioner to cut off their heads' (lit. 'I ordered the executioner, saying, Cut off their heads'); *fikr men gaye ki kis qirat se un la'lon ko le jā-ūn*, 'he deliberated how he should carry away those rubies' (lit. 'saying, How shall I carry away, etc.?).

555. Sometimes *ki* is omitted; as, to *main ne dekha na wuh masjid hai*, 'then I saw that neither that assembly was there' (lit. 'then I saw that neither that assembly is there').

PARTICIPLES.

Conjunctive participle.

556. By means of these participles sentences may be joined together without the aid of a copulative conjunction. They are generally used for a perfect or pluperfect tense, as united with a copulative particle, and are usually translatable by the English 'having,' 'when,' 'after;' thus, *darwāza par d laundi se pukār-kar kahā*, 'having come to the door, and having called out in a loud voice, he said to the maidservant;' which in English would be rendered, 'when he had come to the door, and had called out,' etc. Again, *shāh ne yih bāt pasand kar in'am de us ko rukhsat kiya*, 'the king having approved this word, having given him a reward, dismissed him.'

557. A conjunctive participle is often joined to the tenses of verbs, so as to present the appearance of an intensive compound: thus, *d nikla*, 'having come, he issued;' *le aya*, 'having taken, he came' (he brought); see also examples at r. 554.

558. Observe, that a form *ānkar* is sometimes used for *ākar*, 'having come,' from the verb *ā-nā*, 'to come.'

Present and past participles.

559. The present and past participles being often used as past

tenses, it is usual to add to them the auxiliary *hú-d* (changeable to *hú-e* and *hú-i*)*, when they are employed with their real participial functions; that is to say, when they connect a clause adjectively with the main proposition: thus, *yih kahñi hú-i chali ga-i*, 'saying this she went away;'; *wuh du'd detá hú-d chaldá gayá*, 'he went away uttering blessings;'; *wuh baiñhá hú-d báten karne lagá*, 'he being seated began to converse.'

560. Sometimes, however, *hú-d* is omitted: thus, *do dámi puráne kapre pahne*, 'two men dressed in old clothes;'; *un ko dekhñd bháñd aur sair kartá hú-d age chald*, 'I advanced, gazing at them and walking round.'

561. Sometimes the participles are used in their masculine inflected form (*hú-e* being added or omitted), even in connexion with a nominative case, some postposition, such as *men*, being understood: thus, *wuh rassi háñh men pakre hú-e átá thá*, 'he having taken a rope in his hand was coming along.'

562. They may be even so used in connexion with a feminine noun: thus, *dd-i sáñh lí-e mere makán men á-i*, 'having taken the nurse with her, she came to my apartment;'; *gáñe áñi hai*, 'she comes singing.'

563. In the above cases the past participle seems to be employed in the manner of the conjunctive participle, and to be hardly distinguishable from it. Both participles are usually expressed in English by 'having,' or by the particles 'as,' 'whilst,' 'when,' etc.: thus, *malika mailo kapre pahne bahar nikli*, 'the princess having put on soiled clothes, came out;'; *chaltá hú-d*, 'whilst he was going along;'; *kháñd hú-d*, 'whilst he was eating.'

564. Participles may govern the case of the verb to which they belong: thus, *us ko dekhñd*, 'looking at him.'

565. When a present or past participle is in construction with an accusative case, it may either remain uninflected—thus, *bete ko mú-d dekhkar*, 'having seen (his) son dead;'; *use roñd dekhkar*, 'having seen him weeping.'

566. Or it may in some instances be inflected, as in the following example from the *Bdg o Bahár*: *use hathydr bándhe aur mahall men áñe dekhkar*, 'having seen him fully armed and entering the palace.'

* Something in the same way in Sanskrit *sat* is added to the past participle.

567. The past participle of a neuter or simply active verb may sometimes be joined to the past participle of a causal in a very idiomatic manner: thus, *tú ne mujhe baiñhe biñhd-e badnam kiya*, 'thou hast brought disgrace on me sitting-still,' or 'forced to sit still and therefore giving-no-cause-for-it.' This periphrasis expresses the full meaning of *baiñhe biñhd-e*. Other examples are given at r. 233.

568. Two past participles from the same verb may be joined together, the latter taking the feminine form to denote 'reciprocal action'; see the examples at r. 233. In these cases, however, it is probable that the past participle is really employed as a noun. It is certain that both substantives and adjectives are compounded in a similar manner: thus, *lañhd-lañhi*, 'mutual cudgelling'; *chhipd-chhipi*, 'secretly.' In the last example and in some others no idea of reciprocity seems to be involved.

569. Both the present and past participles are often employed as verbal nouns. They are generally so employed in their inflected form, some postpositions, like *men*, *par*, (the signs of the locative case), being understood. Their use then corresponds to the locative absolute in Sanskrit; thus, *pahar rdt ga-e*, 'on a watch of the night being past'; *ñubh hote*, 'on its becoming morning.'

a. As nouns, however, they may be used with any of the postpositions: thus, *mujhe soñe se jagdyd*, 'he awoke me from a state of sleeping.'

Adverbial participle.

570. What is called the adverbial participle is in fact nothing more than the inflected form of the present participle used as a verbal noun, according to r. 569, the emphatic *hi* (r. 235) being added. It is a kind of locative absolute (*par* or *men* being understood), and in all cases where it is used the locative absolute would probably be employed in Sanskrit. Thus *ñubh hote*, 'on its becoming morning,' might be converted into an adverbial participle by adding *hi*: thus, *ñubh hote hi*, 'immediately on its becoming morning.'

571. In accordance with its character of a locative absolute the

adverbial participle may often be equivalent to 'whilst in the act of:' thus, *jāte hī*, 'whilst in the act of going.'

572. In its character of a present participle it may sometimes govern an accusative, and in its character of a verbal noun, a genitive case: thus, *use dekhte hī*, 'immediately on seeing him;' *is qisse ke sunte hī*, 'immediately on hearing this story.'

Repetition of participles to imply continuity.

573. The following examples will illustrate this: *jēt jēt*, 'continually winning;' *jāte jāte darwāze par gayā*, 'continually proceeding onward I reached the gate;' *parā parā*, 'continuing to lie down.'

Noun of agency.

574. The noun of agency may occasionally be used as a substitute for a future participle: thus, *āne-wālā*, 'about to come;' *hōne-wālā*, 'about to be.'

COMPOUND NOUNS.

575. Two words are often associated together in Hindūstānī without a copulative conjunction, something after the manner of a Dvandva compound in Sanskrit: thus, *chhoṭe bade*, 'small and great;' *bhūkhe pyāse*, 'hungry and thirsty' (plural); *bhālā burd*, 'good and bad;' *kond kuthrā*, 'hole and corner;' *pir murshid*, 'saint and spiritual guide.'

576. Sometimes an adjective is compounded with a substantive, after the manner of a Sanskrit Karma-dhāraya: thus, *pir-zan*, 'an old woman.' Again, words are sometimes compounded together, one of which if uncompounded would be in a case different from or dependent on the other. These may be compared to Sanskrit Tat-puruṣa compounds: thus, *jahān-pandh*, 'protection of the world' (i.e. 'world protector,' a title of kings); *gā-o-savār*, 'riding on a bull;' *mutṭhī khāk*, 'a handful of dust;' *khush-uśūb*, 'well-formed;' *pur-khāṭar*, 'full of danger;' *pur-mald*, 'full of sorrow;' *pur-'imdrat*, 'full of buildings;' *pur-takalluf*, 'finely worked;' *jald-rau* or *jald-qadam*, 'going quickly,' 'fleet of foot;' *pesh-rau*, 'going before.' Some of these last are analogous to the Sanskrit Bahu-vrīhi.

SYNTAX OF ADVERBS, PREPOSITIONS, CONJUNCTIONS, ETC.

577. The adverbial prepositions *wāste* and *liye*, both meaning 'on account of,' 'by reason of,' are of very common occurrence. They generally govern the genitive with *ke*, and may often be used where in English we employ the infinitive: thus, *terī tashaffī ke liye*, 'to encourage you' (*lit.* 'for the sake of encouraging'); *lakrī-ān torne ke wāste pahunchā*, 'he came to cut wood'; *mere qiblagāh ne tarbiyat karnē ke wāste ustād muqarrar ki-e the*, 'my father had appointed teachers to instruct (me).' Compare r. 459.

578. When associated with the pronouns, *ke* is usually omitted; thus, *jis wāste*, 'for the sake of which,' see r. 238.

579. *Mdre*, 'through,' 'in consequence of' (*lit.* 'stricken with'), governing a genitive, is much used in books to express 'the manner,' as denoted in English by the termination 'ly:' thus, *mdre ishtiyāq ke*, 'affectionately,' 'through affection;'; *mdre dār ke*, 'through fear;'; *mdre khushi ke*, 'joyfully.'

580. *Jab tak* or *jab talak* (r. 236), in the sense of 'until,' may be followed by the aorist (or potential), and generally (but not necessarily) by the negative *na*: thus, *jab talak jawān na ho* or *jab tak jawān ho*, 'until he becomes a young man;'; *jab tak main tujhe khabar na dūn*, 'until I bring thee word.'

581. *Jab*, 'when,' 'whenever,' may also govern the aorist (or potential): thus, *jab pakrā jā-e*, 'whenever he was taken.' In the sense of 'when' it is generally followed by a past tense; as, *jab merī bāri hā-i*, 'when my turn came;'; *jab darwāze par gayd*, 'when I arrived at the gate.'

582. *Jab talak* and *tab talak* are used as relative and correlative: thus, *jab talak ednā hai tab talak dē hai*, 'as long as there is breath, so long there is hope.'

583. *Jab* rarely stands for *tab*; as, *jab se*, 'since when,' 'since which time,' for 'since then.'

584. Some of the adverbs at r. 239 may occasionally stand alone, some noun or pronoun in the genitive case being understood: thus, *jab pās gayd*, 'when I went near (him);'; *jab pās pahunchā*, 'when I arrived near;'; *gird shahrpanāh*, 'round (it) was a rampart.'

585. *Bagair*, 'without,' is often joined with the inflected past or conjunctive past participle: thus, *bagair jīnō pahōndīe*, 'without knowing or

recognizing;’ *bagair kahe sune*, ‘without speaking or hearing;’ *bagair mänge*, ‘without asking for;’ *bagair puchhe*, ‘without asking;’ *bagair mare mar gaye*, ‘I died without being killed;’ *bagair dekhe*, ‘without seeing or being seen;’ *bagair dekhe bhdle*, ‘without seeing.’

586. *Be*, ‘without,’ and *bin*, ‘without,’ are occasionally used in the same way: thus, *be jane*, ‘without knowing;’ *be li-e*, ‘without taking;’ *bin jane*, ‘without knowing;’ *bin mare*, ‘without being struck.’

587. Both *bagair*, *be*, and *bin* may govern a noun or pronoun without a postposition: thus, *bagair murabbi*, ‘without a guardian;’ *us bagair*, ‘without him;’ *meri be jaldā*, ‘without my advice;’ *us bin*, ‘without him.’

588. *Mat*, *na*, *nahin*; the use of these negatives is explained at r. 238 note. The following are other examples: *yih bātchit mat kar*, ‘do not talk so;’ *us ke darpai mat ho*, ‘don’t seek after her;’ *der mat kar*, ‘do not delay;’ *kisi bāt men dakhil na kariyo*, ‘please not to interfere in any matter;’ *apne dil men andesha na kar*, ‘do not be anxious in your mind;’ *mujhe na satā-o*, ‘don’t trouble me;’ *mujh ko tād na rahi*, ‘no power remained to me;’ *aur to kuchh ho nahin saktā*, ‘nothing more can be done.’

589. When *nahin* occurs at the end of a sentence, the sense of the substantive verb ‘to be’ is often involved in it; as, *kaurī bhar khatra nahin*, ‘there (is) not the slightest particle (smallest shell-full) of danger.’

590. When *to* follows *nahin*, the two together mean ‘if not,’ ‘otherwise,’ ‘else:’ thus, *jald ā, nahin to mujhe pahunchā jān*, ‘come quickly, or else understand me as come (to you).’

591. The interrogative *kahān*, ‘where?’ may be very idiomatically used (like *kva* in Sanskrit) to express ‘great unsuitableness’ or ‘incompatibility,’ as in the following from the *Bāg o Bahār*: *tū kahān aur yih bāt kahān*, ‘where art thou, and where this speech?’ i.e. ‘these words are quite unsuitable to your present condition.’

592. The relative *jo*, ‘who,’ may be used as a conjunction with the sense of ‘that:’ thus, *jo meri khatir jam’a ho*, ‘that I may be at peace;’ *kyā zarūr hai jo main ziyāda mujawiz hūn*, ‘what necessity is there that I should be more urgent?’

593. *Jo* or *jau* may also have the sense of 'if,' 'when,' 'since;' thus, *jo tū merā rafīq ho to main chālūn*, 'if thou wilt be my companion I will go;' *us ko jo kholā to ek kitāb dekhi*, 'when I opened it I saw a book;' *Khudā jo mīhrbān hū-ā*, 'since God was kind;' *hawā jo muwāfiq pā-i*, 'since (we) found the wind favourable.'

594. The conjunction *ki*, 'that,' generally governs the aorist (or potential); see r. 474. It may sometimes be omitted: thus, *khūb hū-ā tum d-e*, 'it is well (that) you have come;' *chāhā dekhe*, 'he wished that he might see;' *sab ko kah do hāzīr rahen*, 'tell them all to attend.'

a. This conjunction may rarely have the force of 'or.'

595. *Agar*, 'if,' may be followed by the aorist (or potential), but it may also govern a present and not unfrequently (to give certainty to an hypothesis) a past tense: thus, *agar hukm karo*, 'if you give the order;' *agar rahne ko jagah do to barī bāt hai*, 'if you would give me a place to live in, it would be a great thing;' *agar kisi aur ne yih ḥarakat ki hoti*, 'if this deed had been done by any one else;' *agar yih jāntā to us kām se bāz ātā*, 'if I had known this I would have refrained from that action;' *agar yih bāt apne dil se kahtā hai*, 'if you are speaking these words from your heart;' *agar mar ga-ī*, 'if she dies' (*lit.* 'if she has died'); *agar phir kabhi mujh se kuchh bāt ki yā mujhe jagāyā*, 'if ever again (you) address me or wake me up;' *agar tadbīr rāst ā-i*, 'if the plan succeed.'

a. Observe, that *agar* is often followed by *to* in the concluding clause of a sentence.

596. *Agar* is often omitted: thus, *ḥardm-zadda ho to kaurī na lūn*, '(if) he is a vicious one, I will not take a kaurī;' *Khudā nikālō to niklōn*, '(if) God take us out, then we may get out;' *chāhō lejā-o*, '(if) you wish, take them away.'

597. *Agarchi*, 'although,' like *agar*, may be followed by a past tense as well as by the aorist (or potential): thus, *agarchi bādshāh ne man'a kiya hai*, 'although the king has forbidden;' *agarchi bād-i-on ne badkhulī ki*, 'although (my) brothers had acted unkindly.'

598. The conjunction *yd* is generally equivalent to 'or;' as, *meri khatā mūd'f karegd yd nahīn*, 'will he pardon my fault or not?' In the *Bdg o Bahdr* it is once very idiomatically repeated, to express 'at one time,' 'at another time;' *yd soch raunag shi yd cunadn ho gayd*, 'just before there was this display, and then all was still.'

599. *Ayd* is occasionally employed as an interrogative conjunction, but only one instance occurs in the *Bdg o Bahdr*: thus, *ayd ye kaun hainge*, 'who ever can these be?'



EXPLANATION

OF THE

DEVA-NĀGARĪ OR SANSKRIT ALPHABET,

AS APPLIED TO HINDUSTĀNĪ AND HINDĪ.

Hindústānī is often written in the Deva-nāgarī or Sanskrit character, and Hindī ought always to be so written. In this alphabet there are fourteen vowels and thirty-three simple consonants. To these may be added the nasal symbol, called *anusvāra*, and the symbol for a final aspirate, called *visarga*. They are here exhibited in the dictionary order. All the vowels, excepting *a*, have two forms; the first is the initial, the second the medial or non-initial.

VOWELS.

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.
 ए *ṛi*, ए *ṛi*, ए *ṛe*, ऐ *ṛai*, ओ *ṛo*, औ *ṛau*.

Nasal symbol, ' *n* or *m*. Symbol for the final aspirate, : *h*.

CONSONANTS.

Gutturals	क <i>k</i>	ख <i>kh</i>	ग <i>g</i>	घ <i>gh</i>	ङ <i>ṅ</i>
Palatals	च <i>ch</i>	छ <i>chh</i>	ज <i>j</i>	झ <i>jh</i>	ञ <i>ṇ</i>
Cerebrals	ट <i>ṭ</i>	ठ <i>ṭh</i>	ड <i>ḍ</i>	ढ <i>ḍh</i>	ण <i>ṇ</i>
Dentals	त <i>t</i>	थ <i>th</i>	द <i>d</i>	ध <i>dh</i>	न <i>n</i>
Labials	प <i>p</i>	फ <i>ph</i>	ब <i>b</i>	भ <i>bh</i>	म <i>m</i>
Semivowels	य <i>y</i>	र <i>r</i>	ल <i>l</i>	व <i>v</i>	
Sibilants	श <i>ś</i>	ष <i>ṣh</i>	स <i>s</i>		
Aspirate	ह <i>h</i>				

The compound or conjunct consonants may be multiplied to the extent of four or five hundred. The most common are given here.

THE MORE COMMON OF THE COMPOUND OR CONJUNCT
CONSONANTS.

क्क kk, क्त kt, क्र kr, क्ल kl, क्व kw, क्श ksh, क्य khy, ग gn, ग्र gr,
ग्ल gl, घ्र ghr, ङ्क n-k, ङ्ग n-g, च्च chch, च्छ chchh, च्य chy, ज्ज jj,
ज्ज jñ, ज्व jw, ञ्च ñch, ञ्छ ñchh, ञ्ज ñj, ट्ठ tt, त्य ty, द्द dg, द्य dy,
ण्ण nt, ण्ठ nt, ण्द nd, ण्ण np, ण्य ny, त्त tt, त्थ tth, त्न tn, त्म tm,
त्त्य ty, त्र tr, त्व tw, त्स ts, थ्य thy, द्ध dg, द्ध dh, द्भ dbh, द्म dm,
द्य dy, द्र dr, द्व dw, ध्य dhy, ध्व dhw, न्त nt, न्द nd, न्न nn, न्य ny,
प्त pt, प्य py, प्र pr, प्ल pl, प्ज bj, प्द bd, प्य by, ब्र br, भ्य bhy,
भ्र bhr, भ्म mbh, म्म mm, म्य my, म्ल ml, म्य yy, र्क rk, र्म rm,
ल् ल lp, ल्ल ll, व्य vy, व्र vr, स् स् sch, स् स् sy, स् स् sr, स् स् sl, स् स् sw, श् श st,
श् श sh, श् श shh, श् श shy, स् स् sk, स् स् skh, स् स् st, स् स् sth, स् स् sn,
स् स् sm, स् स् sy, स् स् sr, स् स् sw, स् स् ss, ह् ह hm, ह् ह hy, ह् ह hl.

OF THE METHOD OF WRITING THE VOWELS.

The short vowel अ a is never written unless it begin a word, because it is supposed to be inherent in every consonant. Thus ak is written अक्, but ka is written क; so that in such a word as नगरं *nagara*, etc., no vowel has to be written. The mark under the k of अक्, called *virāma*, indicates a consonantal stop, that is, the absence of any vowel, inherent or otherwise, after the consonant. Observe, however, that in Sanskrit words introduced into Hindústānī the a inherent in a final consonant is not pronounced (except sometimes after a double consonant ending a word), and the mark *virāma* is not generally used to denote this; so that नगर would be pronounced *nagar* and बाल would be pronounced *bāl*.

Two simple consonants (the former having a *virāma*) may also be used instead of a Sanskrit compound, as in the word हय्यार for हय्यार. The *virāma* is sometimes omitted, as इतना for इतना.

The other vowels, if written after a consonant, take the place of the inherent *a*. They assume two forms, according as they are initial or not initial. Thus *ik* is written इक्, but *ki* is written कि.

Observe here, that the short vowel *i*, when *not initial*, is always written *before* the letter *after* which it is pronounced. Hence, in writing the English word *sir*, the letters would be arranged thus, *isr* सिर.

The long vowels ऽ *ā* and ई *ī*, not initial, take their proper place after a consonant. The vowels *u*, *ū*, *ri*, *lri*, not initial, are written *under* the consonants after which they are pronounced; as, कु *ku*, कू *kū*, छ *chri*, कृ *krī*, क्लृ *klrī*; excepting when *u* or *ū* follows र *r*, in which case the method of writing is peculiar; thus रु *ru*, रू *rū*.

The vowels *e* and *ai*, not initial, are written above the consonants after which they are pronounced; thus, के *ke*, कै *kai*. The vowels *o* and *au* (which are formed by placing ˘ and ˘ over ऽ *ā*), like ऽ *ā* take their proper place after their consonants; thus को *ko*, कौ *kau*.

OF THE METHOD OF WRITING THE CONSONANTS.

The consonants have only one form, whether initial or not initial. And here note this peculiarity in the form of the Deva-nāgarī letters. In every consonant, excepting those of the cerebral class, and in some of the initial vowels, there is a perpendicular stroke; and in all the consonants, without exception, as well as in all the initial vowels, there is a horizontal line at the top of the letter. In two of the letters, ध *dh* and भ *bh*, this horizontal line is broken; and in writing rapidly, the student should form the perpendicular line first,

then the other parts of the letter, and lastly the horizontal line. The natives, however, sometimes form the horizontal line first.

OF THE COMPOUND CONSONANTS.

Every consonant is supposed to have the vowel अ *a* inherent in it, so that it is never necessary to write this vowel, excepting at the beginning of a word. Hence, when any simple consonants stand alone in any word, the short vowel अ *a* must always be pronounced after them; but when they appear in conjunction with any other vowel, this other vowel of course takes the place of short अ *a*. Thus बराह्मण would have to be pronounced *barāhaman*, where long आ *ā* being written after र takes the place of the inherent vowel. But supposing that instead of *barāhaman* the word had to be pronounced *brāhman*, how are we to know that *br* and *hm* have to be uttered without the intervention of any vowels? This occasions the necessity for compound consonants. *Br* and *hm* must then be combined together, and the word is written ब्राह्मण. And here we have illustrated the two methods of compounding consonants; viz., 1st, by writing them one above the other; 2ndly, by placing them side by side.

Observe, that some letters change their form entirely when combined with other consonants. Thus र, when it is the *first* letter of a compound consonant, is written above the compound in the form of a semicircle, as in the word दुर्गा *durgā*; and when the *last*, is written below in the form of a small stroke, as in the word द्रुत *drut*. So again in क्शा *kṣa* and ज्ञा *jña* the simple elements क् and ज्ञ are hardly traceable. In some compounds the simple letters slightly change their form; as, स *śa* becomes ष in ष *śha*; ह *ḥ* with य *y* becomes द्य *dyā*; ह *ḥ* with ध *dh* becomes दध *ddha*; ह *ḥ* with भ *bh* becomes दभ *dbha*; त *t* with र *r* becomes त्र *tra*; क्

* with त *t* becomes क *ka*. Most of the other compound consonants are readily resolvable into their component parts.

In the following table, the method of representing the Persi-Arabic alphabet (with its Hindústání additions) by Nágari letters is exhibited.

<i>alif</i>	ا	आ	<i>a</i>	<i>zdl</i>	ذ	ज़	<i>z</i>	<i>gain</i>	غ	ग	<i>g</i>
<i>bo</i>	ب	ब	<i>b</i>	<i>ro</i>	ر	र	<i>r</i>	<i>fo</i>	ف	फ	<i>f</i>
<i>po</i>	پ	प	<i>p</i>	<i>ra</i>	ڑ	ड़	<i>r</i>	<i>qáf</i>	ق	क	<i>q</i>
<i>to</i>	ت	त	<i>t</i>	<i>zo</i>	ز	ज़	<i>z</i>	<i>káf</i>	ك	क	<i>k</i>
<i>ta</i>	ٹ	ट	<i>t</i>	<i>zho</i>	ژ	ज़	<i>zh</i>	<i>gáf</i>	گ	ग	<i>g</i>
<i>so</i>	ث	स	<i>s</i>	<i>sin</i>	س	स	<i>s</i>	<i>lám</i>	ل	ल	<i>l</i>
<i>jím</i>	ج	ज	<i>j</i>	<i>shín</i>	ش	श	<i>sh</i>	<i>mim</i>	م	म	<i>m</i>
<i>cho</i>	ح	च	<i>ch</i>	<i>swád</i>	ص	स	<i>s</i>	<i>nún</i>	ن	न	<i>n</i>
<i>ho</i>	ه	ह	<i>h</i>	<i>zwád</i>	ض	ज़	<i>z</i>	<i>wáw</i>	و	व	<i>v or w</i>
<i>khe</i>	خ	ख	<i>kh</i>	<i>toe</i>	ط	त	<i>t</i>	<i>ho</i>	ه	ह	<i>h</i>
<i>dál</i>	د	द	<i>d</i>	<i>zoe</i>	ظ	ज़	<i>z</i>	<i>yo</i>	ي	य	<i>y</i>
<i>da</i>	ذ	ड़	<i>d</i>	<i>'ain</i>	ع	अ	<i>'a</i>				

Observe that as the Deva-nágari alphabet has no *z* and no *f*, it becomes necessary to represent all the four letters, *zdl*, *ze*, *zwád*, and *zoe* by ज, with a dot underneath; and to represent *fo* by फ *ph* with a dot underneath. As to the Persian *zhe*, it can only occur in Persian words, and then very rarely; nor is it possible to represent it by any other Nágari letter than ज. The guttural letters *khe* and *gain* are represented by a dotted ख and ग respectively, *qáf* by a dotted क, *toe* by a dotted त, *zwád* by a dotted स, and *ra* by a dotted ढ. The Arabic *'ain* is very unsatisfactorily denoted by a dot

under a vowel. The Sanskrit sibilant श्र *ś* is pronounced very much like *shm* or *sh*. The Sanskrit aspirated letters are represented in the Persian character thus, ख *kh*, घ *gh*, छ *chh*, झ *jh*, ठ *ṭh*, ड *ḍh*, थ *ṭh*, फ *ph*, भ *bh*.

SELECTIONS IN HINDÚSTÁNÍ,

ADAPTED FOR

EXERCISE IN TRANSLATION,

WITH A

COMPLETE VOCABULARY.

TRANSLATION OF THE EXTRACT FROM MISKIN'S ELEGY.

Those orphan children (*i.e.* the two sons of Muslim), weeping for their father, had crept half dead with fear into the house of a Qází, who, as soon as he saw the enemy prowling about (in search of the sons of Muslims), caused both of them to be conveyed after midnight out of the city.

The people of the caravan, which the children endeavoured to overtake, had gone far away; the two boys, having lost their way, remained behind, and (looking around) saw a banyan tree at hand, and under the banyan-tree a rivulet.

The children were both hungry and thirsty, and there was no strength left in them; so they ate the leaves of the banyan-tree, and drank the water of the stream. Then they said, 'Come, let us make a bough of this banyan-tree our home, that we may here spend the short space of our existence.'

As soon as a forked wide-spreading (like a *chaklá*) bough met their view (lit. the range of vision), the boys got upon it, and had just made it their resting-place, when a kind-hearted woman passed below and dipped her pitcher in the water.

She noticed two forms reflected in the water, both of whom were wringing their hands and beating their breasts; on looking up she sees the two children weeping.

She said, 'O children! why have you climbed this banyan-tree? if you should tumble down, you will certainly be killed. Let me hear what misfortune has befallen you, and why your mother has turned you out of doors at this late hour.'

The children, who were crying, thus addressed her from above: 'Good lady, why do you ask what misfortune has befallen us?

our mother is many miles from hence, and our father the Kúfans have murdered in Kúfa.

‘He to whom our father on departing entrusted us, having heard that our father was slain, became alarmed; and perceiving the morning dark, and looking upon us also as offenders, sent us away from his house.

‘When we drank at this fountain, and chewed these leaves, we had neither drunk water nor eaten anything for two days. Then we found this bough, and came and hid ourselves here; as to our future, it will be as God Almighty pleases.’

When the woman who was drawing water heard of their sorrows, she said, ‘What was your father’s name?’ The children, weeping, replied, ‘His name was Muslim, and O! with what affection he brought us up!’

She rejoined, ‘Come along; my mistress is compassionate, and in the cherishing of children, she is not only a mother, but a saint; besides, when she hears that you are descendants of ‘Alí, she will devotedly embrace you, like as the halo encircles the moon.’

When the two innocent orphans heard her story, they came down from the tree to make trial of her kindness, saying, ‘Let us go with her, we shall soon see her friendliness, and whether she will keep us in her house during the dark night or not.’

When the woman took the children home with her, she told her mistress the children’s narrative. The lady, as soon as she saw these bare-headed children, embraced them several times.

Having honored the children with the chief seat, and treated them with the best of the good things she had prepared, she had just got the weepers hushed quietly asleep, when her husband came home.

Háris was the name of these children’s assassin. He had been roaming and searching for them all day, and, being thoroughly

fatigued, was on his arrival at home, hungry and snappish, and sat him down, snarling like a cur.

While in this humour he said to his wife, 'Fetch me some victuals immediately.' She replied, 'Why such hurry, savage?' 'What is that to you?' he said; 'ill-luck attends me, and I shall get into disgrace with the son of Ziyád.'

'Then,' continued she, 'let me hear at once what is the matter?' He answered, 'Why, I have got an office since yesterday, and I must find out the sons of Muslim, so that I may cut off their heads, and get into favour at court.'

The woman cried, 'Alas! alas! what a mishap this is; here in the house along with me are both the children and their murderer.' However, making known her wishes by signs to the slave girl, she caused the boys' chamber to be locked up.

Háris, having finished his meal and drunk a little water, prepared for rest by taking a sheet and drawing it over his head; when all at once the children, while dreaming, began to lament for their father, and made a noise in the room.

The accursed Háris being startled exclaimed, 'Ho! what noise is that? Has any thief broken into the house of our neighbours?' He lighted the lamp, and searched to see if any one had got into his own house. At last he found the children, and dragged them from the closet.

When the boys saw that he (*i.e.* Háris) would now behead them, the elder brother besought him, saying, 'Do begin by first cutting off my head; my turn is first; I will be a sacrifice for my younger brother.'

On which the younger advancing stretched his head out, exclaiming, 'O friend! draw thy sword and smite me first; but oh! be merciful enough to spare my elder brother, and do not reject the blessing of an innocent child.'

Háris paid no attention to the children's lamentations, but said,

'Learn a little how to shave your own heads;' having made them bend their necks, he struck them with his gory scimitar, and severed in turn the head of each from his body.

The corpse of the elder brother manifested its love, and cheerfully took the corpse of the younger into its arms. The corpse of the younger shewed still greater affection, and, whilst falling itself to the earth, supported the body of the elder.

سِر کات پھلي ميرا اول هي ميرِي باري
مين چھوٽي بهائي آگي هُون صَدقي هونيوالا

چھوٽي ني اُس بڙي سي آگي هو سِر ديا دهر
ک اي شَخص پھلي تاوار تو کھينچ مار مُجھ پر
بهائي بڙي کو مت مار مُجھ پر ايتا کرم کر
تُک ميرِي تُو دُعا بي مين بهي هُون بهولا بالا

حارِث ني کُجھ نہ مانا بچون کا بِلِيلانا
کھني لگا ک سِيکھو تُوک اپنا سِر مُنڌانا
گردن جھوکا کي مارا تيغا لهو لوھانا
دونون کا باري باري سِر تن سي کات ڏالا

بهائي بڙي کي دھڙ ني کر پيار کا اراده
چھوٽي کي دھڙ کو ليا کر کي بغل کُشاده
چھوٽي کي دھڙ ني اُلفت کر اُسني بهي زياده
ماڻي مين آپ گر گر اُسکا بدن سَنبھالا

عورت روڻي ڪ هائي هائي ڪيا بني زبوني
 سانهي ٻچي هين گهر مين سانهي ٻچون ڪا خونِي
 لونڙي ڪي تين ڪي اُسي سينون سي روئماي
 جُره جو تها ٻچون ڪا اُسڪو دلایا تالا

حارث ني کهاڪي کانا اور پيڪي ٿڻ جو پاني
 سوني ڪو لاکا چادر لي اپني سر پر تاني
 دونون ٻچون ني دیکھا ايڪ خواب ناگهاني
 بابا ڪو روني لاڳي جُري مين شور ڏالا

حارث لعين جو چونکا ٻولا يه شور ڪيا هي
 همسايون ڪي گهرون مين ڪوئي چور ڪيا پڙا هي
 ديا جلا ڪي ڏهونڏها ڪوئي اپني گهر گهسا هي
 آخر ٻچون ڪو پکڙا جُري ستي نڪالا

ٻچون ني دیکھا گردن کاڻيگا اب هماري
 بهاڻي بڙي ني پهلي ڪي اُس ڪني يه زاري

آرام سي رکھا جب روتون کي ٽين سلاڪر
ايتي مين گهر مين آيا اسکا کمانِي والا

حارث تها نام اسکا قاتل تها اُن بچون کا
اُنکو تمام دن سي تها ڏهونڏهتا و پهرتا
هوڪر خراب خسته جو گهر مين آکي بيٺا
سگ جيسا پهونکاها پهوکا تها اور جهوڪالا

عورت سي کهنِي لگا کھاني کو لا شتايي
اُسني کھا ک ظالم يہ کیا هِي اضْطِرايِي
اُسني کھا نُجھي کیا هِي مُجھہ اوپر خرايِي
ابن زياد آکي مُنہ هوکا ميرا کالا

اُسني کھا ک باري مين بيِي سُنون جو کيا هِي
کهنِي لگا ک کل سي عہدہ مُجھي ملا هِي
مُسْلِم کي بيٺون خاطر پهرتا مُجھي پڙا هِي
سر اُنکي کانٺ لُون تو هوکا مُنہ اُجلا

اَسَني ڪها چلو ٿم ٻيبي ميري بهلي هي
 ٻچون کي پالني مين عورت نهن ولي هي
 تس پر جو وه سُنِيگي يهان رشتہ علي هي
 ٿم پر سي هوگي واري چنڊر ٻه جيسي هالا

دونون یتيم معصوم سُکر حقیقت اُسکي
 اُتري درخت پر سي دیکھين مُحبت اُسکي
 ساتھ اُسکي اُٿم چلين تو دیکھين شفقت اُسکي
 گھر مين رکھيگي يا نه جب وقت هوگا کالا

جو وه لڄانيوالي گهر لي گئي ٻچون کو
 ٻيبي کي تين سُنايا ٻچون کي حادثون کو
 اُس ٻيبي ني جو دیکھا اُن سر کھلي ٻچون کو
 کئي بار اپني تين کو اُن پر سي وار ڏالا

حُرمت سي اُن ٻچون کو مسند اوپر بڻهاڪر
 بهتر سي بهتر اُنکو نعمت پکا ڪهاڪر

اما هماري بهان سي کوسون اوپر هي بيٿي
 بابا کو کوفيون ني کوفي مين مارڏالا

تس پاس همکو بابا تها سونپ کي سدھارا
 اُسني سنا همارا بابا گيا هي مارا
 ڌرکر جب اُسني دیکھا ٻچھلا پھر اندھيرا
 عاصي سمجھ کي همکو گھر سي ديا نکالا

دودن سي پاني دانہ پيا نہ تها نہ کھايا
 يہ پاني هم ني پيا پاتون کي تين چبايا
 چڻپني کو يہ دوشاخہ ان ڏالين مين پايا
 هم آ چڻپي هين آگي چاهي جو حق تعاليٰ

وہ پاني بهرني والي سُکر کي ڏکھ انھون کا
 کھني لڳي تمھاري بابا کا نام کيا تها
 روکر کھا ٻچون ني مُسلم تها نام اُسکا
 کيس کيس مُحبتون سي تها اُسني هم کو پالا

چڪلا سا ايڪ دوشاخه مَدَ نظر جو ڪيا
 ٻچون ني چڙه ڪي اُس پر رهنيو گهر جو ڪيا
 ايڪ عورت مُحَبَّت ني نِڇي گذر جو ڪيا
 پهر اُس ني اپنا باسن پاني ڪي بيچ ڏالا

ديکهي تو پاني اندر سُکلين نظر هين آني
 هين اُنڪي هاتھ هِلتي اُور پيڻتي هين چاهي
 ٻه ديکھرو عورت جون هين نظر اُچائي
 ديکهي تو دو ٻچي هين هر ايڪ روني والا

اُسني ڪها ڪه لڙڪو تُم ڪيون چڙهي هو بڙ پر
 نِڇي اکر ڳرو ڪي مرجاڻي مقرر
 مين ٻي سُنون آي ٻچو ڪيا دُکھ پڙا هي تُم پر
 اِس وٽ ماني تُم ڪو ڪيون گهر سي هي نڪالا

اوپر سي روئي ٻچي ڪهي لڳي ڪه ٻي ٻي
 ڪيا پوچهتي هي هم پر ٻيٽا هي ڪيسي ٻيني

EXTRACT FROM MISKIN'S ELEGY.

ON THE MURDER OF THE TWO SONS OF MUSLIM BY HÂRIS.

وي باب موي بچي روتي هوي پدر کو
 اده موي جا چهي تهی قاضي کي ايک گهر کو
 قاضي ني ديکها دشمن سب ڏهونڌتي ادهر کو
 بچهي پهر انهن کو اُس شهر سي نکالا

جس قانلي کي پچهي وي بچي لڳ چلي تهی
 وي لوگ قانلي کي آگي نکل گئي تهی
 دونون بچي پڙکتی پچهي وهان رهي تهی
 ديکھين تو ايک بڙهي بڙ کي تلي هي نالا

بچي تهی بھوکهي پيا سي تن مين تهی ناتواني
 اُس بڙ کي پات چابي ناليکا پيا پاني
 تب يه کها ک کاڻين کوڙي دم کي زندگاني
 هم اپنا گهر بناوين اس بڙ کا ايک ڏالا

چيزين کڌ شرع مين حرام هين اُسکي عهد مين بالکل اُٿڻ کڻي
 تھين - هميشه سواي رضامندي اور خوشنودي خدا کي کڻي
 امر ملحوظ خاطر نہ تها * اسني نہايت اخلاق سي انسِي پوچھا
 کڻم هماري ملڪ مين کيُون آي * هماري تمھاري تو کيھي
 خط و کتابت پھي نہ تھي - کيا ايسا سبب هُؤا کڻم پھان تڪ
 پھنجي * ايڪ شخص اُن مين سي کڌ جھانديده اور فصيح
 تها تسليمات بجا لاکر کھني لگا کڌ هم عدل و انصاف پادشاھ کا
 سُکر حضور مين حاضر هُوي هين اور آج تڪ اس آستانه
 دولت سي کڻي داد خواه محروم نہين پھرا هي - اُميد يھ هي
 کڌ پادشاھ هماري داد کو پھنجي * فرمايا کڌ غرض تمھاري کيا
 هي * غرض کي کڌ آي پادشاھ عادل بي حيوانات هماري غلام
 هين - اُن مين سي بعضي مُنتظر اور بعضي اگرچہ جبراً تابع
 هين ليکن هماري ملڪيت کي مُنکر * پادشاھ ني پوچھا کڌ اس
 دعوا پر کڻي دليل پھي هي - کيُونکہ دعوا بي دليل دارالعدالت
 مين سنا نہين جاتا * اسني کھا آي پادشاھ اس دعوا پر بہت
 سي دلائل عقلي و نقلي هين *

جب حيوانون ڪو ٻيو زعمِ فاسد اُنڪا معلوم هُئا اِني رئيسون ڪو
جمع ڪرڪي دارُالعدالت مين حاضر هُئي اور بيورا سب حاڪم
ڪي سامهني سارا ماجرا ظلم ڪا ڪ اُنڪي هاتهن سي اُتھيا تها
مُفصل بيان ڪيا *

جس وقت پادشاه ني تمام احوال حيوانون ڪا سُنا وٺين
فرمايا ڪ هان جلد قاصدون ڪو بهيجين اور آدميون ڪو حضور
مين حاضر ڪرين * چنانچہ اُن مين سي ستر آدمي جُدي جُدي
شهرن ڪي رهنوالي ڪ نهايت فصيح و بليغ تهي بمجرد طلب
پادشاه ڪي حاضر هُئي * ايڪ مڪان اچها سا اُنڪي رهن ڪي
ليي تجويز هُئا * بعد دوئين دن ڪي جب ماندگي سفر ڪي رفع
هُئي اِني سامهني بلوايا * جب اُنهن ني پادشاه ڪو تخت
پر ديکها دعائين دي آداب و ڪورنش بجا لاکر اِني اِني قريبي
سي کڙي هُئي * ٻيو پادشاه تو نهايت عادل و مُنصف جوانمردي
اور سخاوت مين اقران و امثال سي سبقت لي ڪيا تها * زماني
ڪي غريب و غريبان آنڪر پرورش پاتي تهي * تمام قلمرو مين
کسي زير دست عاجز پر ڪوي زبردست ظالم ظلم ن ڪر سکتا * جو

EXTRACT FROM THE IKHWANU-S-SAFÄ.

THE ORIGINAL STATE OF MEN AND ANIMALS AND THE BEGINNING OF THE
CONTROVERSY BETWEEN THEM, BEFORE THE KING OF THE GENII, ON
AN ISLAND WHERE THE MEN HAD BEEN SHIPWRECKED.

۳۲ اِتِّفَاقاً اَیْکَ جَہازِ آدَمِیون کا بادِ مُخَالَفِ کي سبب
تباهی مین آکر۔ اَیْکَ جَزِیرِی کي کِناری جا لڳا * جِتنی
سَوَدَاگر اَوَر اَہلِ عُلُوم ک جہاز مین تہی اُتر کُراس سرزمین کي
سیر کرنی لگی * دیکھا تو عجب بہار ہی ک رنگ بہ رنگ کي
پُہول اَوَر پَہل ہر اَیْک درخت مین لگی نہرین ہر طرف جاری
حَیوانات ہر اَہر سبزہ چرچُگر بہت موٹی تازی آپس میں
کُلولین کر رہی ہین * ازیسکہ آب و ہوا وہاں کي نِپتِ خُوب
اَوَر زمین نہایت شاداب تہی کِسی کا دِل نہ چاہا ک اب
یہاں سی پَہر جائی * آخر مَکانات طرَح طرَح کي بنا بنا اُس
جَزِیرِی مین رَہنی لگی اَوَر حَیوانات کو دام مین گِرِفَتار کر کي
بَدستُور اپنی کاروبار مین مشغُول ہوئی * وحشیون نی جب
یہاں پَہی سُبہتا نہ دیکھا راہ صَحرا کي لی * آدَمِیون کو تو
پَہی گُمان تھا ک یی سب ہماري غلام ہین اِس لی انواع و
اقسام کي پَہندی بنا کر بطورِ سَابِق قید کرنی کي فِکر مین ہوئی *

جيا هي۔ ڪهڙي گيا تها اب ملا هي * تب وي خوشي ڪرني لڳي *
 اور اسکا ٻڙا بيٺا ڪهيت مين تها * جب گهر ڪي نزديڪ آيا
 گاني اور ناچني ڪي آواز سني * تب ايڪ ٽوڪر ڪو ٻلاڪي پوچها
 ڪه ٻه ڪيا هي۔ اُسي اُسي ڪها ڪه تيرا بهائي آيا هي اور تيري
 باپ ني پلا ٻچها ذبح ڪيا هي اس لي ڪه اُسي بهلا چنگا پايا *
 اُسي خفا هوڪي نه چاهي ڪه اندر جائي * تب اُسي باپ ني
 ٻاهر آڪي اُسي منايا * اُسي باپ سي جواب مين ڪها ديڪه
 اُتي برس سي مين تيري خدمت ڪرنا هون اور ڪيبي تيري
 حڪم ڪي بر خلاف نه چلا۔ پر تون ڪي ٻه ايڪ بڪري ڪا ٻجهه
 مڃهي نه ديا ڪه اپني دوستون ڪي ساڻه خوشي منائون۔ اور جب
 تيرا ٻه بيٺا آيا جس ني تيرا مال ڪسيون مين اُڙايا تون ني
 اُسي لئي موٽا ٻچها ذبح ڪيا * اُسي اُسي ڪها آي بيٺي تون
 سدا ميري پاس هي اور جو ڪجهه ميرا هي سو تيرا هي * پر
 خوشي منانا اور خوش هونا لازم تها ڪيونڪه تيرا ٻه بهائي موٽا
 تها جيا هي اور ڪهڙي گيا تها اب ملا هي *

لڳا * تب اُس مُلڪَ کي ايڪَ رهنياڻي کي يهان جا لڳا -
 اُسي اُسي اپني بھيتون مين سوار چراني بھيجا * اور اُسي آرزو
 تھي ڪَ اُن چھلڪون سي جو سوار ڪھاتي ھين اپنا پيت بھري -
 پر ڪوئي نہ ديتا تھ * تد ھوش مين آڳي ڪھا - ميري باپ کي
 ڪيتي مزدورون ڪو بھت روڻي ھي اور مين بھوڪون مرتا ھون *
 مين اُتھي اپني باپ پاس جاوڻگا اور اُسي ڪھوڻگا ڪَ آي باپ
 مين ني آسمان ڪا اور تيري حضور گناه ڪيا ھي - اور اب اس لائق
 نہين ڪَ پھر تيرا بيٺا ڪھلڻ - مڃھي اپني مزدورون مين سي ايڪَ
 کي مانند بنا * تب اُتھي اپني باپ پاس چلا * اور وھ ابھي دُور
 تھ ڪَ اُسڪو دیکھي اُسکي باپ ڪو بڙا رحم آيا اور دَوڙڪي اُسڪو
 گلي لڳا ليا اور چوما * بيٺي ني اُسڪو ڪھا ڪَ آي باپ مين ني
 آسمان ڪا اور تيري حضور گناه ڪيا اور اب اس قابل نہين ڪَ
 پھر تيرا بيٺا ڪھلڻ * باپ ني اپني نوڪرون ڪو ڪھا ڪَ اچھي سي
 اچھي پوشاڪ نڪال لاو اور اُسي پھتاو - اور اُسکي ھاتھ مين
 انگوڻھي اور پانو مين جوتي - اور پلي ھوئي بچھري ڪو لاکي ذبح
 ڪرو ڪَ ڪھائين اور خوشي منائين - ڪيُونڪہ پھ - مير ا بيٺا موٽا تھ اب

ڪم ۾ مين وهان ڪاٿا هون جهان نهن بويا اور وهان جمع ڪرڻا
 جهان نهن جهيٽا - پس تجھي مناسب ٿيا ڪه ميري ربي
 صرافون ڪو ديتا ڪه مين آڪي اُسي سود سميت پاتا * سو اس
 سي ٻه توڙا جهينڪر جس پاس دس توڙي هين اُسي دو * ڪيونڪه
 جس پاس گجه هِي اُسي ديا جائگا اور اُسي بڙهتي هوگي اور
 جس پاس گجه نهن اُس سي وُه بهي جو رڪتا هو لي ليا
 جائگا * اور اس نڪمي نوڪر ڪو باهر اندهيري مين ڌال دو -
 وهان رونا اور دانت پيسنا هوگا *

PARABLE OF THE PRODIGAL SON:

SHOWING THE NECESSITY, NATURE, AND RESULTS OF REPENTANCE.

۳۱ ايڪ شخص ڪي دو بيٽي ٿي - اُنمين سي جهوڻي ني
 باپ سي ڪها ڪه آي باپ مال ٽڪا حصه جو مڃه ڪو پهچتا هِي
 مڃي دي * اُسي مال انهن بانٽ ديا * اور تهوڙي دن بعد
 جهوڻي بيٽي ني سب گجه جمع ڪري ايڪ دور ڪي ملڪ ڪا
 سفر ڪيا اور وهان اپنا مال بدچالي مين اُڙايا * اور جب سب
 خرچ ڪر چڪا اُس ملڪ مين بڙا ڪال پڙا - اور وه محتاج هوئي

جسني پانچ توڙي پاڻي ته پانچ توڙي اور بهي ليڪر آيا اور
 ڪها - آي خداوند تُو ني مُجھي پانچ توڙي سونهي - ديكھ مَين
 ني اُنڪي سوا پانچ توڙي اور بهي ڪماي * اُسڪي خاوند ني اُس
 سي ڪها آي اچي ديانتدار نوڪر شاباش تُو تهوڙي مَين ديانتدار
 نڪلا مَين نَجھي بھت چيزون پر اختيار دُونگا - تُو اپني خاوند
 کي خوشي مَين شامل هو * اور جسني دو توڙي پاڻي ته پانچ
 بهي آڪر ڪهني لگا - آي خداوند تُو ني مُجھي دو توڙي سونهي
 ديكھ اُنڪي سوا مَين ني دو اور بهي پيدا ڪئي * اُسڪي خاوند
 ني اُس سي ڪها آي اچي ديانتدار نوڪر شاباش - تُو تهوڙي
 مَين ديانتدار نڪلا مَين نَجھي بھت چيزون پر مختار ڪرونگا -
 اپني خاوند کي خوشي مَين شامل هو * تب وُه بهي جسني
 ايڪ توڙا پايا تها آڪي ڪهني لگا آي خداوند مَين نَجھي سَخت
 مزاج جاننا تها ڪ جهان نِهين بويا وهان تُو ڪاڻتا اور جهان
 نِهين جهتريا وهان جمع ڪرنا هي - سو مَين ني ڌرڪي تيرا
 توڙا زمين مَين چهايا - ديكھ تيرا جو هي موجود هي * اُسڪي
 مالڪ ني جواب مَين ڪها - آي بد اور سُست نوڪر تُو ني جانا

دِلي جُدي هي - وه پُرانا شهر اور پيه تيا شهر كهلاتا هي، اور
وهان كي بازار كو اُردوي مَعْلَا خطاب ديا *

امير تيمور كي عهد سي محمد شاه كي بادشاهت بلڪ
احمد شاه اور عالم گير ثاني كي وقت تلڪ پيڙهي به پيڙهي
سلطنت ايكسان چلي آئي - ندان زبان اُردو كي منجتي منجتي
ايسي منجي ڪ ڪسو شهر كي بولي اُس سي ٿڪڙ نهين كهاتي *

PARABLE OF THE TALENTS:

SHOWING THE NECESSITY OF CHRISTIAN FIDELITY, WHETHER WITH MUCH
OR LITTLE.

۳۰ وه اُس آدمي كي مانند هي جسني سفر ڪرتي وقت
ٽوڪرون ڪو بلاڪر انهن اپنا مال سُڀڙ ڪيا - اڪڻ ڪو پانچ توڙي
دوسري ڪو دو تيسري ڪو اڪڻ - هر اڪڻ ڪو اُسڪي لياقت كي
موافق ديا - اور ٿرت سفر ڪيا * تب جسني پانچ توڙي پاڻي
تھي جاڪر اور لين دين ڪرڪي پانچ توڙي اور پيدا ڪئي * يونهن
اُسي بهي جي دو ملي تھي دو اور ڪمائي - پر جسني اڪڻ
پايا ڪيا اور زمين ڪھوڊ ڪر اپني خدولند كي روپي گاڙ ديئي * مدت
بعد اُن ٽوڪرون ڪا خاوند آيا اور اُسي حساب ڪيني لڪا * سو

نِهادِ سلطنت کا چلا جاتا هِي (هندوستان کوليا * اُنکي آني
 اور رهنِي سي لشکر کا بازارِ شهر ميں داخل هُوا - اس واسطي
 شهر کا بازار اُردو کھلایا * پھر هُمایون بادشاه پٿانوں کي هاتھ
 سي حيران هوکر ولایت گئي - آخر وهان سي آنکر پسماندون
 کو گوشمالِي دي - کوئي مُفسدِ باقي نہ رها کُفتنہ و فساد برپا کري *
 جب اکبر بادشاه تخت پر بيٿي تب چارون طرف کي
 مُلڪون سي سب قومِ قدرداني اور فيضِ ساني اس خاندان
 لاثاني کي سُنکر حُضور ميں آکر جمع هُوي - ليکن هر ايک کي
 گويائي اور بولي جُدي جُدي تهي * اِکٿي هوني سي آپس ميں
 لين دين سودا سُلُف سَوال جواب کرتي ايک زبان اُردو کي
 مُقرر هُوي * جب حضرت شاه جهان صاحبِ قران ني قلعہ مبارک
 اور جامع مسجد اور شهر پناه تعمير کروايا اور تختِ طاوُس
 ميں جواهرِ جزوايا اور دل بادل سا خيمہ چوبون پر استاد کر
 طنائون سي کهنچوايا اور تَوَابِ علي مردان خان نہر کو ليکر
 آيا - تب پادشاه ني خُوش هوکر جشن فرمايا اور شهر کو اپنا
 دارُ الخِلافت بنايا * تب سي شاه جهان آباد مشهور هُوا (اگرچہ

STORY OF THE ASCETIC AND HIS GOAT.

۲۸ کوئي زاهد ايڪ موٽي تازي بکري مول ليڪر۔ ايڪ
 مٽي اُسڪي گلي مين باندھ۔ اپني عبادتگاه کي طرف لي جاتا
 ٿا * راه مين چورون ني بکري کو ديهڪر لالچ ڪيا اور مڪرو
 فريب پر مُستعد هونڪر زاهد کي پڇهي لڳي۔ اور بهتيري فڪرين
 اُسڪي ليني کي لي کين پر بن نه پڙين * آخر سهون کي صلاح
 ڏي ٿهري ک ڪجهه حيلي ڪڍجي * تب ايڪ ني اُسڪي سامهني
 آڪر ڪها۔ آي زاهد ٿو ڀه ڪٿا ڪهان سي ليا * دوسرا آ ڀنڃا اور
 ڪها ک ڀه ڪٿا ڪهان لي جاتا هي * تيسري ني برابر سي آڪر
 ڪها آي پير شايد ٽجهي شڪار کا خيال هي اس لي ڀه
 ڪٿا آب لئي جاتا هي * اور ايڪ يار ني پڇهي سي
 آڪر پوڄها ک ٿو ني ڀه ڪٿا ڪتي کو ليا هي * اس طرح ايڪ
 ايڪ ني هر طرف سي بيوقوف زاهد کي طرف رخ ڪيا اور سب
 هي اس بات پر متفق ٿي * کوئي ڪهتا ٿا ڀه ڪٿا رکوالون کا
 هي * کوئي بولتا ٿا ک چرواهون کا هي * کوئي طعني ديتا ٿا ک
 ڀه شخص پرهيزگارون مين سي نظر آتا هي ۔ باوصف اسڪي

هُوِي ٻِيه بِنْدَش بَانْدِهِي - جَو صَاحِبِ سَلامَت کِي پِيچِي
 پِهلي ٻِيه پُوڇُونگا - کِهو صَاحِبِ مِزاج کِيسا هِي * وَه کِهِيگا
 اچھا * مَين کِهُونگا آمِين * پِهر پُوڇُونگا غِذا کِيا کِهاني هُو * وَه
 کِهِيگا دال خُشکھ * مَين کِهُونگا نوشِ جان * تَس پَر ٻِيه سَوال
 کَرُونگا * تُمهَارا مُعالِج کُون هِي - وَه کِهِيگا مِرزا فلان بِيگ * مَين
 کِهُونگا خُدا اُسکي هاتِه کُو شِفايِ کَاملِ بَخشي * آخِرَش پِري
 مَنصُوبه تَهرا کَر اُسکي گهر پُهَنجا سَلام عَلِيک کَرکي نَزديک جا
 بِيَتها * لڳا پُوڇَني کِهو يار طَبِيعَت کِيسِي هِي * مَرِيض نِي کها
 کِيا پُوڇَتي هُو ماري تپ کِي مَرتا هُون * سُنَتي هِي بولا آمِين
 خُدا ايسا کَري * بِيچاره بيمارايک تُو بيماري سِي جِلتا هِي
 تها اِس بات نِي اُور بِيي جَلايا * پِهر پُوڇها يار غِذا کِيا کِهاني
 هُو کها خاڪ * بولا نوشِ جان باد * ٻِيه سُنکر اُور بِيي دُونا خفا
 هُئا * پِهر کها سُنو دوست تُمهَارا مُعالِج کُون هِي * غُصِي مَين تُو
 بَهر هُئا هِي تها بولا مَلڪُ المَوت * کها بَهت مُبارڪ - خُدا اُسکي
 هاتِه کُو جَلَد شِفا بَخشي *

يهان رهي تو ضرور هي ڪ پهلِي يهان ڪي رهنِيوالون ڪي بهاڪا
 سِيڪهي * غرض اُن ني سِيڪهي * دُوسرا اِتنا مغرور تها ڪ عوامُ اِلتاس
 ڪي زبان ڪو حِقارت سي نه سِيڪها صرف درباري اور عالِمون ڪي
 زبان تحصيل ڪي * قضاڪار بعد ڪهي برس ڪي دونون ڪسي بستي
 مين آي - وهان ڪي بهاڪا اور اُس مُلڪ ڪي ايڪ تهي - پر
 وهان ڪي رهنِيوالون ني هنگامه مچاڪر غير مُلڪ ڪي حاڪم ڪو
 قتل ڪر ڏالا تها * وي دونون مُسافر جُدي جُدي مڪانون مين
 بازار ڪي پيچ تهي ڪ اُنهي خُونيون ني اُنهي پکڙا اور الڪ
 ليجاڪر هر ايڪ سي پُوجهي لڳي ڪ تُمهارا يهان ڪيا ڪام هي *
 جسني محاوره وهان ڪا سِيڪها تها خوبي سي جواب ديا * اُسڪو
 اُنهن ني سلامت چهوڙا * اور دُوسرا مُسافر جسني صرف حاڪمون
 هي ڪي زبان سي جواب ديا اُس اُنبوه ني جلڪر خفگي سي
 سر اُسڪا ڪاٽ ڏالا *

STORY OF THE MERCHANT AND HIS DEAF FRIEND.

۲۷ ڪسي سوداگر ڪا ايڪ شخص بهرا آشنا تها * قضاڪار
 سوداگر بيمار هو * بهرا اُس ڪي عيادت ڪو چلا * راه مين چلتي

عَلَمَ مِينِ حُوبِ مِهَارَتِ هُو چُڪِي تَب حُضُورِ مِينِ آڪر عَرَضِ
ڪِي جِهَانِ پَنَاهِ شَهزَادَه اَبِ تَجُومِ مِينِ لَاقِ وَ فَايِقِ هُوَا جَب
مَرَضِي مُبَارَكِ مِينِ آوِي تَب اُسِ ڪَا اِمْتِحَانِ لِيچِي * فرمايا
ڪ اِسِي وَقْتِ حَاضِرِ ڪرو * حُڪمِ ڪِي سَلَامِ هِي لڙڪا آ پَهَنجَا. اُور
پَلدشاهِ ڪِي حِذْمَتِ مِينِ آدَابِ بجا لَيا * حضرتِ نِي اِهي
دَسْتِ مُبَارَكِ ڪِي اَنگُوڻِي مَٽِي مِينِ لِيڪرِ فرمايا بُو جِهوتو هَمَلَرِي
صُغِي مِينِ ڪيا هِي * لڙڪي نِي عَرَضِ ڪِي ڪ پِيرِ مَرشدِ گُجھِ گولِ
گولِ سا هِي اُسَمِينِ سُورَاجِ لَوَرِ پَتهرِي نِظَرِ آتا هِي * حضرتِ نِي
ڪَها - اُسڪا نَامِ ڪيا هِي * لڙڪا بولا چُڪِي ڪا پَاتِ * تَب عَالَمِ پَنَاهِ
مُعَلِّمِ ڪِي چِهري ڪِي طَرَفِ دِيڪهَتي لَگِي - اُسَنِي عَرَضِ ڪِي ڪ
خُداوندِ عَلَمِ ڪا نَقصِ نِهينِ يِهَ عَقْلِ ڪِي ڪوتاهِي هِي *

STORY TO SHEW THE ADVANTAGE OF STUDYING THE
SPOKEN LANGUAGE OF A FOREIGN COUNTRY.

۲۶ دو آدمي باهم هوڪر نڪلي ڪ ڪسي دُورِ ديسِ مِينِ جا
رهِي * تهوڙي دِنُونِ ڪِي پِيچِ ايڪَ مُلڪِ مِينِ جا پَهَنجِي *
ايڪَ نِي دريافتِ ڪيا ڪ دِلِ جَمِعي اُورِ خُوبي ڪِي ساڻه جو

ٻڙا * اُس کي ما باپ اور نوکر چاکرون ني ٻڙي تلاش کي پر
 نه پایا اور يونهين ٻين چار روز تک روتي روتي کلپتي رهي *
 ايک دن ان کي باورچي ني کہا کہ کتا هر روز باورچي خاني
 مين آکر گوشت و روٽي ليجايا کرتا هي پر نهين معلوم کہ کهان *
 ٻہ بات سُنتي هي اُس لڙکي کي باپ کي دل مين گجه
 خيال آيا اور سوچني لگا * آخر جب وہ کتا دستور کي موافق
 اُس دن ٻهي گوشت و روٽي ليجلا تو وہ اُس کي ساتھ هو ليا *
 جب کتي کي هدايت سي اُس ماند کي پاس پهتجا اُس
 ني اٻني پياري گم هوئي بيٺي کو روٽي اور گوشت کھاتي اور
 اُس وفادار کتي کو اُس کي پاس بيٺهي ديکھا *

THE KING WHO WISHED HIS SON TO BE TAUGHT
 ASTROLOGY.

۲۵. کسي بادشاه ني اپنا فرزند ايک معلم کو سونپا کہ اسکو
 علم نجوم سکھاو۔ جب اسمين لاثاني هو تو اسي حضور مين
 لو * آخون ٻڙي شفقت اور محنت سي جتني مراتب اُس
 علم کي تهي خاطر خواه جتائي * جب ديکھا کہ لڙکي کو اُس

مڇڻيون ۾ ٻنهي ٻنهي راھ لڳي * جب هئا حضرت سي رخصت
 هئي پهر مڇڻيون ۾ آڪردان بيداد ڪي * حضرت ٺي فرمايا ڪه
 اُس ڪي آئي هي تڻ سب بهاءُ جاتي هو بغير مقابلي دونون
 ڪي عدالت ڪيون ڪرون *

GAMBLING IS THE WORST OF VICES.

۲۳ ايڪ بادشاه ٺي ٽين شخص ڪو ٻلاڪر پوڄها ڪه تڻ ڪيا
 ڪام ڪرتي هو * ايڪ ٺي ڪها ڪه مين چور هون چوري خوب
 ڪرتا هون * دوسري ٺي ڪها ڪه مين شرابي هون شراب خوب
 پيتا هون * ٽيسري ٺي عرض ڪي ڪه جهان پناه مين جواري
 هون جوڙا خوب ڪهلتا هون اگر فرماي ٺي تو ايڪ داڻو مين آپ
 ڪي ساري سلامت ڪو لڳا دنون * بادشاه ٺي چور اور شرابي ڪي
 جان بخش ڪي اور اُس جواري ڪي گردن ماري *

STORY OF THE CHILD WHO FELL INTO A PIT AND WAS
 FED BY A DOG.

۲۴ ايڪ لڙڪا چار برس ڪا ٻنهي ڪتي ڪو لڙڪي هئي هئا
 ڪهاڻي نڪلا اور اتفاقاً ٻنهي گهر ڪي راھ بهول ڪر ايڪ مائد مين جا

اِس ني اُسي تَنها دِيڪھ ڪر دھمڪاڪي بھيئس چھين لي اُور اپني
گھر ڪي راھ لي * تھوڙي دُور ڪيا تها ڪه ايڪ ني پُوچها ڪه تُو
اِسي ڪهان سي لايا يھ تو ايڪ مُسافر ڪي پاس تھي * وھ بولا ڪيا
تُم ني يھ مثل نھين سُنِي هِي جس ڪي لاڻِي اُس ڪي بھيئس *

THE BLIND MAN WHO WAS AFRAID TO EAT RICE-MILK.

۲۱ ايڪ شخّص ني انڏھي سي پُوچها ڪه تُم ڪھير ڪٻاڙ ڪي *
اُس ني ڪها ڪھير ڪيُسي ھوئي هِي * ڪها سُفید ھوئي هِي * پير
اُس نابينا ني پُوچها سُفید ڪيُسا ھوتا هِي * تب اُس شخّص
ني ڪها جيسا بگلا * انڏھي ني ڪها بگلا ڪيُسا ھوتا هِي * اُس ني
اپنا ھاتھ ٿيڙھا ڪر ڪي ڪها ايسا ھوتا هِي * انڏھي ني ٿولُڪر ڪها
ڪه ايسي ڪھير نه ڪها سڪونگا حلق مين پھنس جائي تو مرجاؤنگا *

KING SOLOMON AND THE MUSQUITOES.

۲۲ ايڪ دِن مڇھرون ني حضرت سلیمان بادشاه سي نالِش
ڪي ڪه ھوا ھم ڪو بھت ستاتي هِي رھني نھين ديتي * پيغمبر
نې اِس بات ڪي | سُنِي هِي ھوا ڪو بُلایا اُس ڪي آتي هِي

ڪو چلا راه مين ايڪ ڪڙي پر بيٺهڪر ڪهي لڳا ڪه ايڪ ڪهاڙن
 ڪه دونون * اتفاقاً اُس ڪڙي مين دو پريان رهي تهن انيون
 ني ٻه جانا ڪه ڪڙي راکس هي همين ڪهايا چاهتا هي * اس
 دھشت سي ايڪ ايڪ توڙا رڳون کا لڻن اور اُس مسافر ڪي
 سامهني رڪه ڪڏين وه مال مفت لي ڪراڻي گهر شوق سي چلا
 آيا *

STORY OF THE MAN AND HIS CAMEL.

۱۹ ابراهيم آدم بادشاه ني خواب ديڪها ڪه ايڪ شخص
 ڪوئي پر ڪجهه ڏهونڏهتا هي * پوچها ڪه اي عزيز تو ڪيا ڏهونڏهتا
 هي * ڪها ميرا اونٽ ڪهويا ڪيا هي * بادشاه ني ڪها تو احمق
 هي جو بالاخاني پر اونٽ ڏهونڏهتا * اُس ني ڪها بيوقوف تو
 هي جو بادشاهت مين خدا ڪو ڏهونڏهتا هي * ڪهتي هين ڪه
 اسي روز سي بادشاه ني سلطنت جهوڙڪر فقيري اختيار ڪي *

THE WAY TO STEAL A BUFFALO.

۲۰ ايڪ اهير ايڪ بهيئس لڙي چلا جاتا تھا * شهر ڪي باهر
 ميدان مين ايڪ زمين دار حرامزاده ايڪ لڙي لڙي ڪهڙا تھا

STORY OF THE BANKER WHO WAS ROBBED.

۱۶ ايڪٽ مهاجن کي روڪڙ ڪهين ڪو جاتي تهي راستي مين
 قضاوتون ني مار لي * اُس کي سانھ کي آدميون ني آکر اُس ڪو
 خبر دي ڪہ روڪڙ ماري گئي * مهاجن ني ڪہا ڪہ تُم ني ڪيون
 جاني دي * انھون ني ڪہا ڪہ تُم ني ٻہ نقل نرين سني هي
 جس کي هووين چار گنديا دھول مار لين چھين ريا *

STORY OF AHMAD SULTAN, MAHMUD SULTAN, AND THEIR
 ARMIES.

۱۷ احمد سلطان اپني فوج ڪو ماه بماه درماھا ديا ڪرڻا اور
 اپني لشڪر کي سردارون ڪو دونون وقت سانھ ڪھليا ڪرڻا اور
 محمود سلطان اُس کي بالڪس ڪيا ڪرڻا * ايڪٽ دن آپس مين
 لڙاي هوئي احمد کي فتح هوئي محمود کي شڪست لوگون ني
 پوچھا اس ڪا ڪيا سبب * ڪسي ني عوام مين مي جواب ديا
 ڪہ جس کي ديگ اُس کي تيغ *

STORY OF THE MAN WHO BECAME UNEXPECTEDLY RICH.

۱۸ ايڪٽ شخص روزگار کي واسطي اپني شهر سي ڪسي ملڪ

بچي کي پاس جب تک کہ اُس کي ما لوت نہ آئي بيٺا
رہا *

STORY OF THE MAN AND THE TRAVELLER.

۱۴ ايڪ شخص کو ايڪ چيز درڪار ٿي اُس ني راستي
مين ايڪ راهي سي کہا * وُه بولا کہ وُه چيز ميري گهر هي اکر
اُس کي قيمت فيصل هو تو مين ڊکهاون * اُس ني کہا کہ
مين اُسي ڊيکون تو اُس کا مول ٽهراون * وُه کهي لگا کہ پيلي
مول هو لي تو مين ڊکهاون * تب وُه بولا کہ يہ وُهي نقل هي
گهر گهوزا نخاس مول *

STORY OF THE BARD AND THE BLACKSMITH.

۱۵ ايڪ بهات ايڪ لوهار کو گاليان ديتا تھا اُس ني اُس
کو خوب سا مارا * وُه کوٽوال کي يهان نالشي هُوا اُس ني
پوچها کہ ٽجهي کس واسطي مارا هي * بولا وُه مين ني گالي
دي ٿي * تب کوٽوال ني کہا کہ چل يهان سي اور جاتا ره
کيا تُو ني يہ مثل نهين سني کسي کا مُنہ چلي کسي کا
هاتہ *

رُويَا دِيا * جب وَه ليڪي چلا تب اُسي بُلَڪي رُپِيا چِهيَن لِيا *
 فقيرَ ڪهني لڳا بابا يِهه ڪيا تُو ني آڀ هي دِيا آڀ هي چِهيَن لِيا *
 اُس ني ڪها سائين يِهه مثل نِهين سُنِي هي داتا ڪي تين گُن دي
 دِلوي ديڪي چِهيَن لي *

DESCRIPTION OF THE EAGLE.

١٢ عَقاب بَهت بَڙي چَڙيا هي * وَه بَهت اُونچا اُڙي سَڪتا
 اور اُس ڪي آتَڪهين اِسي هين ڪه سُرُج ڪي روشني بهي سهتِين *
 اپنا گهوڻسلا اُونچي پهڙيا درخت ڀر جس ڀر ڪوئي مُشڪل سي
 چڙهي بناتا اور هرن اور بهيڙ بکري اور مڇهلي شڪار ڪري ڪهاتا *
 بعضي وقت اُس ني بابا لوگون ڪو بهي پکڙا اور نوچ نوچ ڪي
 ڪهايا *

STORY OF THE CHILD, THE DOG, AND THE SNAKE.

١٣ ڪوئي عورت اپني بچي ڪو سُلاڪر ڪسي ڪام ڪو چلي اور
 اپنا کُتا اُس ڪي رکهولي ڪو جهوڙ گئي * اُس ڪي جاني ڪي بعد
 ايڪ بڙا سانڀ اُس بچي ڪي بستر ڀر چڙهني لڳا * کُتي ني
 اُس ڪو ديڪهر فوراً سانڀ ڀر حملاه ڪيا اور اُس ڪو مار ڏالا اور

٥

په بات سُن ڪر ڪهنِي لڳا ڪه تيري وَهي نَقْل هي باب نه ملري
پيدڙي بيتا تيرانداز *

STORY OF THE KING AND THE FLY.

٩ ايڪ روز هارون رشيد بادشاهه کي منهن پر مڪهي آن ڪر
بيٺهي وه دق هئا اور اپني ايڪ مصاحب سي پوچها ڪه خلقت
مڪهي کي حق تعاليٰ ني کس واسطي بناي * اُس ني ڪها
جهان پناه مڪتبرون کي نخوت کي توڙي ڪو * بادشاهه سُن ڪر
چپ هو رها *

STORY OF THE PHILOSOPHER AND THE CHILD.

١٠ ايڪ حڪيم ني اپني لڙڪي ڪو نصيحت کي اور بعد اُس
کي لڙڪي سي پوچها ڪه مين ني جو جو ڪها وه سب تو سمجها *
بولا ڪيا * اُس ني ڪها ڪه توب تڪ ڪهان تها جو تو ني ميري
بات نه سني * په ڪهنِي لڳا ڪه مين اس فڪر مين تها ڪه مين
جو ڪاڙتي هين اُس کي مٽي ڪون لي جاتا هي *

STORY OF THE FAQIR AND THE RICH MAN.

١١ ايڪ فقير ني ايڪ دولت مند سي سوال ڪيا اُس ني ايڪ

STORY OF THE MAN AND THE QAZI.

۶ ایک شخص بھوکھا قاضی کی یہاں گیا کہنی لگا مین
 بھوکھا ہوں کچھ مجھے دو تو مین کھاؤں * قاضی نے کہا کہ
 یہ قاضی کا گھر ہی قسم کھا اور چلا جا *

STORY TO SHEW THAT WE LIVE IN A WORLD OF PERPETUAL
 CHANGE.

۷ ایک مرید اپنی پیر کی خدمت میں آکر کہنی لگا کہ
 پیر مرشد آج فلانی بادشاہ نے دنیا سے رحلت کی اور اُس کی
 جگہ فلانہ شخص بادشاہ ہوا * یہ خبر سنتے ہی پیر ہنسا اور
 کہنی لگا بابا دید دنیا کا دم بدم کیجی کس کی شادی و کس
 کا غم کیجی *

STORY OF THE SHOPKEEPER'S SON AND THE SOLDIERS.

۸ ایک بنی کا بیٹا اجنبی سپاہیوں میں بیٹھکر شکوہ
 کرتا تھا کہ مین ایسا تیر لگاتا ہوں کہ ترازو ہوجاتا ہے * ایک
 شخص اُس کی جان پہچانوں میں سے وہاں آ نکلا اُس کی

قدَرِ نِهين رَهيتي * همين دُنيا کي بادشاه سي کيا کام هي * اکر
 تُم نِهين رَهتي تو مَين هي تُمهاري ساٿه چَلتا هُون * مَين نُجھ
 کو اپني جان کي برابر جائتا هُون * اب وطن کو جاتا هُون نُجھ
 سي رُخصت هوني آيا هُون * تُمهين کُجھ خبر هي کِه تائبا يهان
 کي بازار مين کس بھاؤ بکٿا هي * تُمهارا وطن کهان هي اور يهان
 سي کيتي دُور هوگا * کهو صاحب آپ کي دانست مين هندي
 زبان کِه فارسي کون زياده مُشکل هي *

۴ بُت کيا چيز هي کِه کوڙي اُس کي پُوجا کري * ايک پتھر
 کو سَنگ تراشون ني گڙهڪر صُورت بناي اور دام اَحْمقون کي
 واسطي بچھايا * جن کو شيطان ني ورغلانا هي وي مصنوع کو صانع
 جائتي هين * جسي اپني هاتھون سي بناتي هين اُس کي آکي
 سر جهڪاتي هين *

STORY OF THE MAN AND HIS FRIEND.

۵ ايک ٻڙي آدمي ني اپني کسي دوست سي کہا کِه جِتي
 نامون مين بان آتا هي مِثلِ فيلبان ساريان وغيره لي سب بد
 ذات هين * اُسي کہا هان مِهريان سچ کھتي هو *

کي چيز ملتي هي * تَم کو گچھ معلوم هي که کهان گيا * جب
صُبح خُوب روشن هُوي لنگر اُتھايا اور روانه هُوي *

۲ جيسا هم ني کيا ويسا پايا * مرد کو چاهي جو کهي
سو کري * دُوبتي کو تنکي کا آسرا بھت هي * بي محل هُنسني
سي رونا بھتر هي * بي وفا آدمي حيوان باروا سي بدتر هي *
خُدا کي درگاه سي مايوس مت هو * اپني کِتاب سي خبردار
رهيو * دوا سي دُعا مين بڑا اثر هي * وزير بادشاهون کي عقل
هوتي هين * دُشمني رکھي جوان مردِ سي بعيد هي * سچي
بات کتري لگتي هي * جو کهنا هي جلد که * کُوي آپ سی
کُوي مين نهين گرتا * خُدا سب کو اس بلا سي محفوظ رکھي *
کسي سي بيه بهيد ظاهر نه کيجيو *

۳ ماڻس ايک دن جنم پاتا هي اور ايک روز ناس لیتا
هي * چاهي انسان بلاي ناگهاني مين صبر کري اور اُميدوار
فضلِ الهي کا رهي * وه سب بهنُون سي جهوڻي تهِي پر عقل
مين سب سي بڑي تهِي * جهوڻه بولنا ايسا هي گناه هي که کُوي
گناه اُس کو نهين پهڻجتا * ساري دُنيا زاهد کي نزديک گچھ



مُنْتَخَبَاتِ اُردُو

ہندوستانی زبان کی طالبوں کی فائیدی کی واسطی

۱ کوئی ہی * ہان صاحب * چپ رہو * چا بناؤ * جلدی
چلو * دہنی پہرو * وہان جاؤ * گاڑی تیار کرو * حاضری طیار
ہی * دروازہ بند کرو * نذرہ آہستی چلو * تمہارا نام کیا *
بالکی جلدی منگاؤ * مجھی مُعاف رکھ * تم کیا چاہتی ہو *
تم کہان رہتی ہو * جلد ناو یہان لاؤ * وہ کس کا گھوڑا ہی *
یہ کس کا گھر ہی * وہان کون رہتا ہی * صاف چھری کاٹا
دو * بس اب تم جاؤ * ہم کو بڑی فخر جگاؤ * توپی اور کُرتی
کو جھاڑو * اُس آدمی کو تم جانتی * تمہارا صاحب گھر میں
ہی * کس فی یہ بات تم سی کہی * جوتی کو اچھی طرح صاف
کرو * ہمارا سلام اپنی صاحب سی کہو * وہان کچھ کہانی پینی

VOCABULARY.

[N.B.—The (e) after nouns and (e, i) after adjectives severally indicate that the words in question are capable of inflection.]

آ *d*, having come, conj. part.
of *ánd*, v.n.; *d pahunchá*,
having come arrived, 3rd
sing. masc. perf. indef. of *d*
pahunchnd, v.n.; *d niklá*,
having come issued forth,
arrived, 3rd sing. masc. perf.
indef. of *d nikalnd*, v.n.

اب *ab*, adv. now; *ab tak*, or
ab talak, till now, until now.

آب *áb*, s.m. water; *áb o hawd*,
s.f. climate (lit. water and air).

ابراهيم ادهم *Ibráhim Adham*,
n. prop.

ابن *ibn*, s.m. a son; *Ibn-i Zi-
yád*, the son of Ziyád.

ابهي *abhi*, adv. yet, even now,
already.

آپ *áp*, pron. your honour,

thou (respectfully), himself,
see p. 34; *áp ki*, of you,
sir, gen. sing.; *áp se*, of his
own accord, abl. sing.; *ápas
men*, among themselves, loc.
plur. see p. 35.

اپنا *apná* (e, i), self, one's own,
gen. sing. of *áp*, pron. see
p. 34; *apne*, inflected masc. of
apná; *apne apne*, each his own;
apne báp pás (for *apne báp ke
pás*), to his father; *apne
ghar*, (for *apne ghar ko*), to
his own, or their own house;
apne sámhne, before himself;
apne sir par, over his head;
apne taín ko, herself; *apni*,
fem. of *apná*, see p. 34; *apni
apni*, each his own.

اترنا *utarnd*, v.n. to descend, to alight, to disembark, to come down.

اتفاقا *ittifāqan*, adv. by chance, accidentally.

اتنا *itnd* (*e, i*), adj. this much, so much; *itne*, these many, inflected masc. of *itnd*.

اتھانا *uṭhānd*, v.a. to raise up, to lift, to remove.

اتھ جانا *uṭh jānd*, v.n. to be taken away, be removed.

اتھنا *uṭhnā*, v.n. to arise, get up, leave, quit.

اثر *aṣar*, s.m. an effect, a result.

آج *dj*, adv. to-day; *dj tak*, till to-day, till now.

اجالا *ujālā*, adj. bright, shining.

اجنبی *ajnabi*, adj. foreign, strange.

اچانا *uchānd*, v.a. to raise.

اچھا *achehhā* (*e, i*), adj. good, excellent; *achehhā sād*, adj. very excellent; *achehhī se achehhī*, the best; *achehhī ṭarāḥ* (for *achehhī ṭarāḥ men*), in a good manner, well.

احمد *Aḥmad*, n. prop.; *Aḥmad Shāh*, n. prop.

احمق *aḥmaq*, adj. very or most foolish; a fool, a blockhead.

احوال *aḥwāl*, s.m. (Arabic plur. of *ḥāl*) circumstances, account.

اختیار *ikhtiyār*, s.m. choice, authority, power; *ikhtiyār dēnd*, v.a. to give authority; *ikhtiyār karnā*, v.a. to choose, to adopt.

آخر *ākhir*, adv. at last, finally.

آخرش *ākhirash*, adv. at last, finally.

اخلاق *akhlāq* (Arabic plur. of *khulq*), s.m. politeness, good manners.

آخون *ākhun*, s.m. a teacher.

آداب *ādāb*, s.m. (plur. of *adab*) respects, salutations; *ādāb bajā lānd*, v.n. to pay one's respects; *ādāb o kornish*, respects and salutations.

آدمی *ādmī*, s.m. a descendant of Adam, a man.

ادھر *idhar*, adv. hither.

ادھم *adham*, adj. contemptible, mean, inferior.

ادھموا *adh-mū-d* (compounded of *adh*, half, and *mū-d*, dead), adj. half dead.

ارادہ *irāda* (e), s.m. desire, intention.

آرام *ārdm*, s.m. ease, comfort.

اردو *urdū*, s.m. a camp (also applied to the Hindústānī language, as spoken by the Mahommedans of India); *urdū e mu'allā*, the royal camp.

آرزو *ārsū*, s.f. wish, desire.

اڑانا *urānā*, v.a. to cause to fly, to squander, dissipate.

اڑنا *urnā*, v.n. to fly.

از بسکہ *azbaski*, conj. since, for as much as.

اس *is*, this, oblique sing. of *yih*, pron.; *is tarāh* (for *is tarāh men*), in this manner; *is qābil* (for *is ke qābil*), worthy of this; *is lā-iq* (for *is ke lā-iq*), worthy of this; *is liye* (for *is ke liye*), for this reason; *is liye ki*, conj. because that.

اس *us*, that, oblique sing. of *wuh*, pron.; *us dīn* (for *us dīn ko*, on that day; *us kane* (for *us ke kane*), to him; *us ke pās*, near him; *us ke ghar*

(for *us ke ghar par*), at his house; *us ki jagah* (for *us ki jagah men*), in his stead.

استاد *istād*, part. (for Persian *istāda*), standing, raised up; *istād karnd*, v.a. to set up, erect.

آستانہ *dstāna*, s.m. threshold; *dstāna i dāulat*, s.m. threshold of fortune.

آسرا *dsrā*, s.m. hope, trust, reliance.

آسمان *dsmān*, s.m. heaven.

اسی *isi*, this very, oblique sing. of *yih*, pron.; *isi waqt* (for *isi waqt men*), at this very time.

اسی *usi*, that very or that same, oblique sing. of *wuh*, pron.; *usi waqt* (for *usi waqt men*), at that very time.

آشنا *dshnd*, s.m. an acquaintance or friend.

اضطرابی *iztirābi*, s.f. hurry, impatience.

افلاس *iflās*, s.m. poverty, indigence.

اقران *aqrān*, s.m. associates, Arabic plur. of *qarīn*; *aqrān*

- o *amsdl* *se*, from contemporaries and equals.
- اقسام *aqsdm*, s.f. sorts, kinds, Arabic plur. of *qism*, s.f.
- أكبر *Akbar*, n. prop.
- اكتها *ikatthá*, adj. (from *ek*, one, and *sthán*, place) collected together, assembled in one place; *ikatthé hone se*, from being collected together, abl. of *ikatthá honá*, v.n. used as a masc. noun.
- اگر *agar*, conj. if.
- اگرچه *agarchi*, conj. although.
- آگے *áge*, adv. in front, before, forwards, onward, henceforward, hereafter; adv. prep. (governs gen. with *ke*, also the abl.), before, in front of.
- الف *ulfat*, s.f. affection, attachment; *ulfat kardá*, v.a. to manifest affection.
- الگ *alag*, adj. apart, aside.
- اما *ammá*, s.f. a mother.
- امتحان *imtiñán*, s.m. examination; *imtiñán lená*, v.a. to examine, to test.
- امثال *amsdl*, equals, Arabic plur. of *misál*, adj.
- آمد *amad*, s.f. coming; *amad orast*, intercourse (lit. coming and going).
- امر *amr*, s.m. an affair, a thing.
- امید *ummed*, s.f. hope, expectation; *ummed-wár*, adj. hopeful.
- امیر *amir*, s.m. a commander, a grandee, an emir; *Amir Taimúr*, n. prop. otherwise called Tamerlane.
- امیزش *amezish*, s.f. mixture, intermingling.
- آمین *ámin*, adv. Amen, so be it.
- ان *in*, these, oblique plur. of *yih*, pron.
- آن *un*, those, them, oblique plur. of *wuh*, pron.; *un men se*, from among them.
- آنا *ánd*, v.n. to come; *áto hi*, immediately on the coming, adv. part. of *ánd*; *ánkar*, having come, conj. part. of *ánd*.
- انبوه *ambokh*, s.m. a crowd or mob.

اندر *andar*, adv. prep. (governs
gen. with *ke*) in, within.

اندها *andhá* (*e, i*), adj. blind;
andhe se, to a blind (man), abl.
sing. (the abl. has the mean-
ing "to" after *kahná*).

اندهيارا *andhyará*, (*e, i*) adj.
dark.

اندهيرا *andherá* (*e*), s.m. dark-
ness.

انسان *insán*, s.m. a man, a
human being.

انصاف *insáf*, s.m. equity.

آنكه *ánkhe*, s.f. the eye; *ánkhen
churáná*, v.a. to avoid seeing
any one, to cut any one.

انگوٚئي *angúthi*, s.f. a ring
worn on the finger.

انواع *anwá'*, sorts, Arabic plur.
of *nau'*, s.m.; *anwá' o aqsám*,
different sorts and kinds.

آواز *dwáz*, s.f. a voice, sound.

اوپر *úpar*, adv. prep. (governs
gen. with *ke*) above, over,
on; *úpar se*, from above.

اوسان *ausán*, s.m. courage,
presence of mind.

اول *awwal*, adj. first.

اونٚت *unt*, s.m. a camel.

اونچا *unohá* (*e, i*), adj. high,
lofty.

آهستي *dhiste*, adv. slowly.

اهل *ahl*, adj. possessed of;
ahl-i 'ulúm, possessors of the
sciences.

اهير *ahir*, s.m. a cowherd.

اي *ai*, O, sign of voc. case:
ai 'aziz, O respected (person)
or O friend; *ai bachcho*, O
children; *ai báp*, O father;
ai bete, O son; *ai Khudá-
wand*, O Lord; *ai pádsháh*,
O king; *ai pádsháh-i 'adil*,
O just king; *ai pir*, O
spiritual guide or saint; *ai
shakhṣ*, O person; *ai sáhid*,
O ascetic.

ايتا *etá* (*e, i*), adj. so much, this
much; *ete men*, in this much
(time), loc. sing.

ايسا *aisá* (*e, i*), adj. like this, so,
such (see p. 71.)

ايك *ek*, adj. one; frequently
used as the English indefinite
article 'a' or 'an'; *ek to*,
on the one hand indeed; *ek-
sán*, adj. alike (that is to

say, belonging to the same family); *ek ek*, each, one, adj. (see r. 390.)

ب

ب or به or به *ba* or *bi*, prefixed prep. to, according to, by.

بابا *bábá*, s.m. a child, a father, also Sir, my son (a mode of address used by faqírs); *bábá log*, children.

باب *báp*, s.m. a father; *báp mû-e bachche*, orphan children (*lit.* father-dead children).

بات *bát*, s.f. a word, a speech, a matter (4th decl.); *bát par*, on a matter, loc. sing.; *báton se*, with words, abl. plur.

باد *bád*, s.f. a wind; *bád-i mukhálif*, s.f. a contrary wind.

بادشاه *bádsháh*, s.m. a king, an emperor.

بادشاهت *bádsháhat*, s.f. sovereignty; *bádsháhat men*, in royalty, loc. sing.

بادل *bádál*, s.m. a cloud.

بار *bár*, s.f. time.

باري *báre*, adv. once, at length, at last.

باري *bárt*, s.f. turn, time, etc.; *bárti bárt*, each in turn.

بازار *bázár*, s.m. a market.

باسن *básan*, s.m. a waterpot or basin, or simply a vessel.

باعث *bá'is*, adv. prep. (governs gen. with *ke*) on account, by reason, through.

باقي *báqt*, adj. remaining; *báqt rahná*, v.n. to remain, to be left.

بالا *bálá*, prep. above, aloft; adj. high.

بالا *bálá*, s.m. a child, a boy.

بالاخانه *bálákhána* (e), s.m. (from *bálá*, high, and *khána*, place) an upper room, a balcony.

بالعكس *bi-l-'aks*, on the contrary (an Arabic expression).

بالكل *bi-l-kull*, adv. wholly, entirely.

بالو *bálu*, s.f. sand.

بان *bán*, an affix denoting possession.

بانتنا *bánṭná*, v.a. to divide, to

share; *bānt-āyá*, divided, perf. indef. of *bānt doná*, v.a. باندھنا *bāndhná*, v.a. to fasten, to devise, to settle, etc.

باورچی *bāwarchi*, s.m. a cook; *bāwarchi-khāna*, s.m. the kitchen.

باوصف *bā-wasf*, adv. prep. (governs gen. with *ke*) notwithstanding.

باهر *bāhar*, adv. prep. (governs gen. with *ke*) out, outside, without.

باہم *bāham*, adv. together.

بیٹا *bīptá*, s.f. misfortune.

بت *but*, s.m. an idol, an image.

بیٹھانا *bīṭhāná*, v.a. to cause to sit down, to seat (see r. 206).

بجاولانا *ba-já láná*, v.n. to perform, to pay.

بچا *bachchá* (e), s.m. a child, the young of any animal.

بچھانا *biohkhāná*, v.a. to spread.

بچھرا *bachhirá* (e), s.m. a calf.

بخشنا *bakhshná*, v.a. to give or grant.

بد *bad*, adj. bad, wicked; *bad-tar*, worse, comparative of *bad*.

بدچالی *bad-cháli*, s.f. bad conduct (corresponds to Scripture expression, riotous living).

بدذات *bad-zát*, adj. of bad nature or disposition, low-bred.

بدستور *ba-dastur*, according to custom, as usual; formed from *ba*, prep. and *dastúr*, s.m. custom.

بدن *badam*, s.m. the body.

بر *bar*, prep. on, up, upon, at, in.

برابر *barábar*, adj. equal, on a par (see r. 239); *barábar se*, from over against, abl. sing.

برپاکرنا *bar-pá karná* v.a. (from *bar*, on or upon, *pá*, foot, and *karná*, to make) to set on foot, or cause.

برخلاف *bar-khildáf*, adv. prep. contrary to, in opposition to (governs gen. with *ke*).

برس *baras*, s.m. a year; *baras se* (for *barason* or *barson se*), from years, abl. plur. of *baras*.

بر *bar*, s.m. a Bengal fig-tree.

بارا *barā* (e, i), adj. great, mighty, senior, elder; *barā bhā-t*, an elder brother; *barā betā*, an elder son; *barī fajr*, very early.

بارہتی *barhti*, s.f. increase.

بزرگ *buzurg*, s.m. a great man, an elder; *buzurgon ke*, of great men or elders, gen. plur. of *buzurg*, s.m.

بس *bas*, adj. enough.

بستر *bistar*, s.m. a couch, a bed.

بستی *basti*, s.f. a village, inhabited place.

بطور سابق *ba-taur-i-sābiq*, according to the former manner.

بعد *ba'd*, adv. prep. after, subsequent to (governs gen. with *ke*); *ba'd us ke*, subsequent to that, after that.

بعضی *ba'ze*, adj. some, several; *ba'ze waqt* (for *ba'ze waqt men*), at some times, sometimes.

بعید *ba'id*, adj. remote, far.

بغل *bagal*, s.f. embrace (*lit.* armpit).

بغیر *bagair*, adv. prep. without (governs gen. with *ke*).

بکری *bakri*, s.f. a she-goat; *bakri ká bachchā*, s.m. a kid.

بکنا *biknā*, v.n. to be sold, to sell.

بگلا *baglá*, s.m. a crane, a heron.

بلا *balā*, s.f. misfortune, calamity (4th decl.).

بلانا *bulānā*, v.a. to call.

بلبلانا *bilbilānā*, v.n. to complain; used as a masc. noun, lamenting, complaining.

بلکہ *balki*, conj. moreover.

بلیغ *balig*, adj. eloquent, persuasive.

بمجرد *ba-mujarrad*, at the instant; *bamujarrad-i-talab*, at the instant of the summons.

بنا *bannā*, v.n. to be made.

بنانا *bandānā*, v.a. to make; *bandā bandā*, having made (by many successive efforts).

بن پڑنا *ban-parnā*, v.n. to succeed.

بند *band*, adj. fastened; *band karnā*, v.a. to fasten.

بندش *bandish*, s.f. contrivance, invention; *bandish bāndhnā*,

v.a. to contrive, to invent, to make up (as a story, etc.)
 بنیان *baniydn* (e), s.m. a shop-keeper; *baniye kd*, of a shop-keeper (see r. 68).
 بوجھنا *bujhnd*, v.a. to comprehend.
 بولنا *bolnd*, v.n. to speak; used as a masc. noun, speaking.
 بونا *bonđ*, v.a. to sow.
 بیات *bhāt*, s.m. a minstrel, a bard, one of the tribe called *bhāts*.
 بہار *bahār*, s.f. beauty.
 بیاکھا *bhākhā*, s.f. language, dialect.
 بھاگنا *bhāgnā*, v.n. "to flee; *bhāg jand* v.n. to run away.
 بہاو *bhā-o*, s.m. price, rate.
 بھائی *bhā-i*, s.m. a brother.
 بہت *bahut*, adj. many, much, very; *bahut bard*, very large; *bahut sd*, very much; *bahut se*, very many; *bahut ūnohd*, adj. very high.
 بہتر *bihtar*, better; comparative of *bih*, good; *bihtar se bihtar*, the best (*lit.* better than better), see r. 101.

بہتیرا *bahutērā* (e, i), adj. many, very many.
 بھٹکنا *bhāṭaknā*, v.n. to wander, to miss the right way.
 بہرا *bahrā*, adj. deaf.
 بھرنا *bharnā*, v.a. to fill; *bharne-wāld*, noun of agency, one who fills; *bharā honđ*, v.n. to be full.
 بھالا *bhālā* (e, i), adj. well, healthy; *bhālā admi*, s.m. a gentleman, a man of respectability; *bhālā chāngā*, adj. in health, well, safe and sound.
 بہن *bahin*, s.f. a sister.
 بھوکہ *bhūkh*, s.f. hunger; *bhūkhon martā hūn* for *bhūkhon se martā hūn*, I am dying of hunger.
 بھوکھا *bhūkhā* (e, i), adj. hungry.
 بھولا *bhōlā*, adj. simple, artless.
 بھولنا *bhūlnā*, v.a. to forget.
 بھونکاھا *bhōnkāhā*, s.m. a barker.
 بھی *bhi*, conj. also, too, even, still.
 بھیت *bhit*, s.f. a wall.
 بھیجنا *bhejnd*, v.a. to send.
 بھید *bhed*, s.m. a secret.

بھیر *bher*, s.f. a sheep, an ewe.

بھینس *bhains*, s.f. a female buffalo.

بی *be*, prefixed prep. without;
be-chāra, adj. helpless, poor;
be-dalīl, without a proof;
be-maḥall, adv. improperly,
 comp. of *be*, without, and
maḥall, a place or time; *be-*
wafā, adj. faithless, comp. of
be, without, and *wafā*, fidelity;
be-wuqūf, adj. stupid, foolish.

بیان *bayān*, s.m. account, ex-
 planation; *bayān karnd*, v.a.
 to relate, to give an account.

بیبي *bibi*, s.f. a lady.

بیٲتا *bitnd*, v.n. to happen, to
 pass, to occur.

بیٲا *betā* (e), s.m. a son; *beton*
khāṭir for *beton ki khāṭir*,
 for the sake of the sons.

بیٲھنا *baiṭhnd*, v.n. to sit.

بیچ *bich*, s.m. middle, midst;
 adv. prep. in, into the mid-
 dle, etc. (governs gen. with
ke, see r. 239).

بیچنیوالا *bechnewāla* (e, i), s.m.
 and s.f. a seller, noun of
 agency of *bechnā*, v.a.

بیربال *Birbal*, n. prop.

بیگ *beg*, s.m. a Mogul title
 corresponding to lord, master.

بیمار *bimār*, adj. ill, sick; *bimār*
honā, v.n. to become ill, to
 sicken:

بیماری *bimārī*, s.f. sickness,
 illness, disease.

پ

پا *pā*, s.m. the foot.

پات *pāt*, s.m. a leaf; *pāton ke*
ta-in, the leaves, acc. plur. of
pāt.

پاٲ *pāt*, s.m. a millstone.

پادشاہ *pādshāh*, s.m. a king,
 an emperor.

پاس *pās*, adverbial prep. near, at
 the side, beside, to (governs
 gen. with *ke*).

پالکی *pālki*, s.f. a palankeen,
 a litter.

پالنا *pālnā*, v.a. to rear, to
 nourish; *pālne men*, in the
 rearing, loc. sing. of *pālnā*,
 used as a masc. noun.

پانا *pānā*, v.a. to acquire, to
 find, to receive.

پانچ *pānch*, adj. five.

پانو *pānw*, s.m. foot; *pānw men*,
loc. sing. on the feet.

پانی *pāni*, s.m. water; *pāni andar* (for *pāni ke andar*),
within the water; *pāni bharnewālī*, s.f. the filler of
water.

پتھر *patthar*, s.m. a stone.

پٹھان *Paṭhān*, n. prop.; *Pa-
ṭhānon ke*, of the Paṭhāns.

پچھلا *pichhlā* (e, i), adj. last,
latter; *pichhle pahar* (for
pichhle pahar men), in the
last watch.

پدر *pidar*, s.m. father.

پر *par*, conj. but, yet, etc.; *par*,
on, upon, sign of loc. case.

پر جا *prajā*, s.m. a subject.

پرورش *parwarish*, s.f. support,
sustenance, maintenance;
parwarish pānā, v.a. to re-
ceive maintenance or sup-
port; *parwarish karnā*, v.a.
to nourish.

پرهیزگار *parhizgār*, s.m. one who
is temperate or abstemious.

پری *parī*, s.f. a fairy.

پڑنا *parnā*, v.n. to fall, to hap-

pen; *parā hai*, has fallen,
or has entered, 3rd sing.
masc. perf. indef. of *parnā*.

پس *pas*, adv. therefore, after,
behind.

پسماندہ *pas-mānda*, adj. those
staying behind; *pasmandon
ko*, the remaining (persons),
acc. plur. of *pasmandā*.

پکانا *pakānā*, v.a. to cook.

پکڑنا *pakarnā*, v.a. to catch.

پلنا *palnā*, v.n. to be fatted;
pale hū-e, fatted, inflected
masc. of past part. used ad-
jectively of *palnā*.

پناہ *pandāh*, s.f. asylum, refuge,
protection.

پوجا *pūjā*, s.f. worship, adora-
tion; *pūjā karnā*, v.a. to
worship, to adore.

پوچھنا *pūchhnd*, v.a. to ask;
pūchhne lagnā, v.n. to begin
to ask (see r. 227).

پوشاک *poshāk*, s.f. raiment,
robe.

پہ *pa*, postpos. on.

پہار *pahār*, s.m. a mountain,
1st decl.

پھر *phir*, adv. again, then.

پہر *pahar*, s.m. a watch, or a space of time amounting to three hours.

پہرنا *phirná*, v.n. to wander, to turn, to return; *phir-jána*, v.n. to go back.

پہل *phal*, s.m. fruit.

پہلی *pahle*, adv. in the first place, at first.

پہنانا *pahindána*, v.a. to cause to put on.

پہنچنا *pahunchná*, v.n. to arrive, to reach, to accrue.

پہندا *phandá* (e), s.m. a snare.

پہنسننا *phansná*, v.n. to stick; *phans jáná*, v.n. to stick.

پہول *phul*, s.m. a flower.

پیار *piydr*, s.m. affection, love.

پیارا *piydrá* (e, i), adj. beloved.

پیاسا *pydsá* (e, i), adj. thirsty.

پیٹ *peṭ*, s.m. belly, stomach.

پیٹنا *piṭná*, v.a. to beat.

پچھی *pichhe*, adv. prep. in the rear, behind, after (governs gen. with *ke*); *pichhe lagná*, v.n. to follow (gov. gen. in *ke*).

پیدا *paidá*, adj. produced;

paidá karná, v.a. to gain.

پیدڑی *pidṛi*, s.f. a tomtit.

پیر *pir*, s.m. a saint, a spiritual guide; *pir-murshid*, your Majesty, or Sir, a respectful form of address.

پیرھی *pirhi*, s.f. a generation; *pirhi ba pirhi*, for successive generations.

پیسا *paisá* (e), s.m. a copper coin corresponding nearly to one halfpenny; money, cash.

پیسنا *piená*, v.a. to grind.

پیغمبر *paigambar*, s.m. a prophet.

پینا *piná*, v.a. to drink.

ت

تابع *tabi'*, adj. obedient, subject.

تازہ *táza*, adj. fresh.

تالا *tálá* (e), s.m. a lock.

تامبا *támhá* (e), s.m. copper.

تاننا *tánná*, v.a. to pull, stretch.

تب *tab*, adv. then.

تباہی *tabáhi*, s.f. ruin, wreck.

تپ *tap*, s.f. fever.

تجویز *tajwiz*, s.f. inquiring into, considering; *tajwiz honá*, v.n. to be contrived or sought out.

تجھی *tujhe*, thee, to thee, for

thee, dat. and acc. sing. of
tú, personal pron.

تحصيل *taḥṣil*, s.f. acquisition,
learning; *taḥṣil karnd*, v.a.
to acquire, to learn.

تخت *takht*, s.m. a throne;
takht i ḡd-us, the throne of
the peacock, or the peacock
throne.

تد *tad*, adv. then.

ترازو *tarāzú*, s.f. a scale, balance,
a pair of scales; *tarāzú ho-
jánd*, v.n. to pierce right
through.

ترت *turt*, adv. instantly,
quickly, straightway.

تس *tis*, that same, oblique
sing. of *so*, correlative pron.;
tis par, in addition to that,
besides, after that, then,
loc. sing. of *so* or *taun*, pron.

تسليمات *taslímát*, s.f. saluta-
tions, obeisances, Arabic
plur. of *taslim*; *taslímát
ba-já lánd*, v.n. to make
obeisances, to pay one's
respects.

تعالی *ta'ālā*, adj. most high.

تعمیر *ta'mir*, s.f. building, etc.;

ta'mir karwánd, v.a. to cause
to be built.

تک *tak*, up to, till, for, sign of
loc. case.

تلاش *talāsh*, s.f. search.

تک *talak*, postpos. up to, as
far as, until.

تَلوار *tahwár*, s.f. a sword.

تلی *tale*, adv. prep. under, be-
low (governs gen. with *ko*).

تم *tum*, you, nom. plur. of *tú*,
2nd pers. pron.; *tum par se*,
from off you; *tum se*, with
or from you.

تمام *tamám*, adj. all, entire,
the whole.

تمهاری *tumhárá* (*e, i*), yours, of
you, gen. plur. of *tú*, 2nd
pers. pron.

تن *tan*, s.m. the body.

تنکا *tinká* (*e*), s.m. a straw.

تنها *tanhá*, adj. alone, solitary.

تو *to*, adv. indeed, in fact, then.

تو *tú*, thou, 2nd pers. pron.

تور *torá* (*e*), s.m. a bag of
1000 rupees, a talent; *tore*,
talents, nom. plur.

تورنا *tornd*, v.a. to break, to
demolish; *torne ko*, for the

demolishing, dat. sing. of *torná*, used as a masc. noun.
 تھا *thá*, was, 1st, 2nd, and 3rd sing. masc. past auxiliary tense (see r. 130).
 تھوڑا *thorá* (e, i), adj. a little, small, scanty, some; *thore*, a few; *thore din ba'd* (for *thore dinon ke ba'd*), after a few days; *thore men*, in a little; *thori*, a little, short; *thori dúr* (for *thori dúr tak*), to a short distance.
 تیار *taiyár* (properly *taiyár*, q.v.), adj. ready.
 تیر *tir*, s.m. an arrow; *tir lagána*, v.a. to plant an arrow.
 تیرا *terá* (e, i), thine, thy, of thee, gen. sing. of *tú*, 2nd pers. pron.; *tere húzúr* (for *tere húzúr men*), in thy presence.
 تیرانداز *tir-andáz*, s.m. an archer.
 تیسرا *tisrá* (e, i), adj. third.
 تین *tin*, adj. three.
 تین *ta-in* (preceded by *ke*) is equivalent to *ko*, to.

ت

تھولنا *ṭholná*, v.a. to feel for,

search for by feeling, to touch, to finger.
 تھک *ṭuk*, adj. a little.
 ٹکر *s.f. ṭakkar*, collision, equality; *ṭakkar khána*, v.a. to bear comparison.
 ٹوپي *ṭopi*, s.f. a hat.
 ٹھہرانا *ṭahrána*, v.a. to settle, to fix.
 ٹھہرنا *ṭaharna*, v.n. to be fixed on.
 ٹیڑھا *ṭerhá* (e, i), adj. crooked, bent; *ṭerhá karná*, v.a. to bend.

ث

ثانی *ṣāni*, adj. second.

ج

جا *já*, s.f. a place; *já-ba-já*, adv. everywhere.
 جادو *jádú*, s.m. enchantment, conjuring.
 جادوگر *jádugar*, s.m. a conjuror, a magician.
 جاری *jári*, adj. flowing.
 جامع مسجد *jámi' masjid*, s.m. a cathedral mosque.
 جان *ján*, s.f. life, soul, spirit,

self; *ján-bakhshi*, s.f. giving of life, pardon of a capital crime; *ján-bakhshi karná*, v.a. to pardon (gov. gen. with *ki*).

جان پہچان *ján-pahchán* s.m. (lit. knowing the soul) an acquaintance.

جانا *jáná*, v.n. to go; *já pahunchná*, to go and arrive; *játdá rahná*, v.n. to be lost, to depart; *jáne* oblique form of *jáná*, used substantively, going; *jáne dená*, v.a. to allow to go.

جاننا *jánná*, v.a. to know, to esteem, to suppose, to think.

جانور *jánwar*, s.m. an animal.

جب *jab*, adv. when, as soon as; *jab tak ki*, until.

جبراً *jabran*, adv. forcibly, by compulsion.

جاننا *jatáná*, v.a. to make known.

جتنا *jitná* (*e*, *i*), adj. as many.

جدا *juddá* (*e*, *i*), adj. separate, apart, distinct; *jude-jude*, separate, one by one; *judí*, *judí*, distinct.

جڑوانا *jarwána*, v.a. to cause to be set.

جزیرہ *jastra*, s.m. an island, a peninsula.

جس *jis*, which, what, oblique sing. of *jo*, relative pron. *jis pás* (for *jis ke pás*), to whom; *jis waqt* (for *jis waqt men*), in which time, when.

جشن *jashn*, s.m. a feast, a royal festival, a banquet.

جگانا *jagdáná*, v.a. to awaken, to rouse from sleep.

جگہ *jagah*, s.f. place, stead.

جلانا *jalaná*, v.a. to inflame, to light.

جلد *jald*, adv. quickly.

جلدی *jaldí*, adv. quickly.

جلنا *jálná*, v.n. to burn, to be enraged.

جمع *jam'a*, s.f. collection, accumulation, adj. collected, assembled; *jam'a karná*, v.a. to assemble, to gather, to gather together; *jam'a hú-í* (for *jam'a hú-tí*), assembled, 3rd sing. fem. perf. indef. of *jam'a honá*, v.n.

جن *jin*, whom, oblique plur.
of *jo*, rel. pron.

جنم *janam*, s.m. life, birth.

جو *jo*, relative pron. who, which,
that, whatever; *jo*, adv. when;
jo, conj. if; *jo jo*, pron. what-
ever; *jo kuchh*, pron. what-
ever; *jo kahná hai*, what
you have to say.

جوا *jú-d* (o), s.m. gambling,
dice; *jú-d khelnd*, v.a. to
gamble.

جواب *jawáb*, s.m. an answer;
jawáb dend, v.a. to give an
answer, to reply.

جواری *jú-dri*, s.m. a gambler.

جوان *jawán*, adj. young; s.m.
a youth.

جوانمردی *jawánmardí*, s.f.
manliness, magnanimity.

جواهر *jawáhir* (plur. of *jauhar*),
s.m. jewels, gems.

جوتي *júth*, s.f. a shoe.

جون *jon*, adv. as, when.

جونہیں *jonhín*, adv. imme-
diately, as soon as.

جھاڑنا *jhárdna*, v.a. to brush.

جہاز *jaház*, s.m. a ship.

جہان *jahán*, s.m. the world;

jahán-pandh, your majesty
(lit. refuge of the world);

jahán-dída, adj. experienced,
one who has seen the world;
jahán-dída o faşih, experi-
enced and eloquent.

جھکانا *jhukánd*, v.a. to bend
down, to bow.

جھوٹ *jhúth*, s.m. a falsehood,
a lie; *jhúth bolnd*, v.n. to
utter falsehoods, to lie.

جھوکانا *jhukánd*, a poetical form
of *jhukánd*.

جھوکیالا *jhúkhála*, adj. snappish,
peevish, morose.

جی *ji*, s.m. mind, life, soul.

جیسا *jaisá*, adj. such as, as
like as (see r. 234).

جینا *jíná*, v.n. to live, be
alive.

چ

چا *chá*, s.f. tea.

چابنا *chábnd*, v.a. to chew.

چادر *chádar*, s.f. a sheet.

چار *chár*, adj. four; *cháron*,
oblique form of *chár*.

چاکر *chákar*, s.m. an attendant.

چال *chál*, s.f. manner of life,
conduct, behaviour.

چاهنا *cháhna*, v.a. and n. to wish, to desire; *cháhíye*, it is necessary, respectful of *cháhna* (see r. 223).

چبانا *chabána*, v.a. to chew.

چپ *chup*, adj. silent.

چرانا *churána*, v.a. to steal; *churdne lagná*, to begin to steal (see r. 227).

چرچگنا *char chugná*, v.n. to pick and graze.

چارنا *charná*, v.n. to graze.

چارواها *charwáha* (e), s.m. a shepherd, a grazier.

چارهنا *charhna*, v.n. to climb, to mount; *charhne lagná*, to begin to climb (see p. 227).

چتریا *chiriyá*, s.f. a bird.

چکلا *chaklá*, adj. wide, thick; *chaklá sa*, very wide or thick.

چکنا *chukná*, v.n. to be finished, to be completed.

چکی *chakki*, s.f. a handmill; *chakki ká páf*, s.m. a millstone.

چلنا *chalná*, v.n. to go, to move, etc.; *chalá ána*, v.n. to come away, come along; *chalá jána*, v.n. to go away,

go on, continue; *chalo*, go ye, come along, 2nd plur. imper. of *chalná*; *chalo* is used when you are going with the person, *já-o* when he is leaving you and going without you.

چنانچه *chundnchi*, adv. so that.

چندر *chandar*, s.m. the moon.

چنگا *changá* (e, i), adj. sound, cured.

چوب *chob*, s.f. a pole, mace.

چوجگی *chau-jugi*, adj. of the four ages or Hindú yugas; translated by Dr. Forbes, 'of vast antiquity.'

چور *chor*, s.m. a thief.

چوری *chori*, s.f. stealing, theft; *chori karná*, v.a. to steal, to rob.

چومنا *chumná*, v.a. to kiss.

چونکنا *chaunkná*, v.n. to start up.

چپاتی *chhát*, s.f. the breast.

چھپانا *chhipána*, v.a. to hide.

چھپنا *chhipná*, v.n. to be hidden; *chhipne ko*, for hiding, dat. of *chhipná*, used as a masc. noun.

چھترانا *chhitrand*, v.a. to scatter, to strew.

چھری *chhuri*, s.f. a knife, 3rd decl.

چھوٹا *chhotá* (e, t), adj. little, small, less, younger.

چھوڑنا *chhorná*, v.a. to leave, forsake, desert, etc.; *chhor jánd*, v.n. to leave behind.

چھینا *chhiná*, v.a. to snatch; *chhin lend*, v.a. to snatch away.

ح

حادثہ *hádiṣa* (e), s.m. an incident, a misfortune.

حارث *Hāriṣ*, n. prop.

حاضر *hāzír*, adj. present; *hāzír honá*, v.n. to become present.

حاکم *hákím*, s.m. a governor, a ruler.

خجرا *hujra* (e), s.m. a closet, a room.

حرام *harám*, adj. unlawful, forbidden; *harám-sáda*, s.m. a rascal (*lit.* base born).

حرمات *hurmat*, s.f. esteem, respect.

حساب *hisáb*, s.m. reckoning,

accounts; *hisáb lend*, v.a. to take an account, to reckon; *hisáb lené lagná*, to begin to take an account or to reckon.

حصہ *hiṣṣa* (e), s.m. portion, share.

حضرت *hazrat*, s.m.f. majesty, highness; this word depends for its gender on the connection, though originally feminine.

حضور *huzúr*, s.m. presence.

حق *haqq*, s.m. the Deity; *haqq ta'ála*, God the Most High; *haqq ta'ála ne*, by the Almighty, agent case.

حقارت *hiqárat*, s.f. scorn, disdain.

حقیقت *haqiqat*, s.f. account, story, correct statement.

حکم *hukm*, s.m. commandment, order.

حکیم *hakim*, s.m. a physician, a philosopher.

حلق *halq*, s.m. the throat, the windpipe.

حملہ *hamla* (e), s.m. attack.

حیران *hairán*, adj. astonished,

perplexed, dirturbed; *hairán*
honá, v.n. to be perplexed.

حيلة *hila* (e), s.m. stratagem,
 trick, evasion.

حيوان *haiwán*, s.m. an animal;
haiwánát, animals, Arabic
 plur. of *haiwán*.

خ

خاطر *khátir*, s.f. inclination,
 soul, mind, adv. prep. (go-
 verns gen. with *kí*) for the
 sake; *khátir khwáh*, adj.
 (used adverbially), agreeably
 to one's wishes, satisfactorily;
khátir khwáh jatánd, v.a. to
 make known satisfactorily.

خاك *khák*, s.f. dust, earth.

خاندان *khándán*, s.m. family,
 race; *khándán i lásdni*, an
 unequalled family.

خانه *khána* (e), s.m. a place, a
 house.

خاوند *kháwind*, s.m. lord,
 master.

خبر *khabar*, s.f. information,
 news, an account; *khabar*
dená, v.a. to inform, to
 acquaint.

خبردار *khabar-dár*, adj. careful.

خدا *khudá*, s.m. God; *khudá*
aisá kare, may God do so.

خداوند *khuddáwand*, s.m. lord,
 master; *khuddáwand for ai*
khuddáwand, my lord.

خدمت *khidmat*, s.f. service,
 presence; *khidmat karná*,
 v.a. to serve.

خراب *kharáb*, adj. bad.

خراب خسته *kharáb-khasta*,
 adj. ruined, worn out,
 wretched, miserable.

خرابی *kharábí*, s.f. evil, mis-
 chief, ruin.

خرج *kharch*, s.m. expenditure,
 spending; *kharch karná*, v.a.
 to spend; *kharch kar ohukná*,
 v.n. to finish spending (see
 r. 214).

خسته *khasta*, adj. wounded,
 sick.

خشک *khushka*, s.m. boiled rice.

خط *khatt* s.m. a letter, epistle,
 writing; *khatt o kitábat*,
 s.m. correspondence.

خطا *khata*, s.f. a fault, an error.

خطاب *khitáb*, s.m. a title.

خفا *khafá*, adj. angry; *khafá*
honá, v.n. to be angry.

خفگی *khafagt*, s.f. anger.

خلاف *khiláf*, s.m. opposition, contrariety.

خواب *khwáb*, s.m. f. a dream ;
khwáb dekhnd for *khwáb men dekhnd*, v.a. to see in a dream.
خواه *khwáh*, wishing, desiring, (used in compounds).

خوب *khúb*, adj. well, good, excellent, pleasant ; *khúb* (used adverbially) very ; *khúb sd*, adj. very well.

خوش *khush*, adj. glad, pleased, delighted ; *khush hond*, v.n. to be glad, to be pleased.

خوشنودی *khushnúdi*, s.f. pleasure, satisfaction.

خوشی *khushi*, s.f. gladness, mirth ; *khushi karnd*, v.a. to be merry ; *khushi karne lagnd*, v.n. to begin to be merry ; *khushi mandnd*, v.a. to be merry, to make merry.

خیال *khiyál*, s.m. thought, idea.

خیمه *khaima*(e), s.m. a tent, a pavilion.

د

داتا *dátá*, s.m. giver.

داخل *dákhil*, entering, etc. ;

dákhil hond, v.n. to enter.

داد *dád*, s.f. complaint ; *dád bedád*, s.f. crying out for justice ; *dád khwáh*, s.m. plaintiff, suitor, petitioner for justice.

دار *dár*, s.m. a dwelling, habitation, abode.

دار الخلافت *dáru-l-khiláfat*, s.m. a metropolis, a capital, the seat of government.

دار العدالت *dáru-l-'addlat*, s.m. the court of justice.

دال *dál*, s.f. pulse (a kind of grain) ; *dál khushka* (for *dál aur khushka*), pulse and boiled rice.

دام *dám*, s.m. a net, a snare.

دانت *dánt*, s.m. a tooth ; *dánt pisnd*, v.a. (used as s.m.) gnashing or grinding of teeth.

دانست *dánist*, s.f. opinion.

دانه *dána*, s.m. food (*lit.* seed, corn).

داو *dá-o*, s.m. a stake, a wager.

درباری *darbári*, s.m. a courtier.

درخت *darakht*, s.m. a tree

(1st decl.); *darakht par se*, from off the tree (see r. 348).
 درکار *darkār*, adj. necessary, needful.
 درگاه *dargāh*, s.f. threshold, door.
 درماه *darmāhā*, s.m. monthly wages, pay.
 درواز *darwāza*, s.m. a door.
 دریافت *daryāft*, s.f. finding out, comprehension.
 دس *das*, adj. ten.
 دست *dast*, s.m. the hand; *dast-i-mubārak*, august hand.
 دستور *dastūr*, s.m. custom.
 دشمن *dushman*, s.m. an enemy.
 دشمنی *dushmanī*, s.f. enmity, hatred.
 دعا *du'ā*, s.f. prayer (4th decl.); *du'ā-e*, benedictions, prayers, nom. plur.; *du'ā-en dend*, v.a. to give benedictions.
 دعوی *da'wā*, s.m. a claim or pretension.
 دق *diqq*, s.m. irritation; *diqq honā* (for *diqq men honā*), v.n. to be irritated.
 دک *dukh*, s.m. pain, affliction.
 دکھانا *dikhānā*, v.a. to show.

دکھانا *dikhānā*, v.a. to show, to exhibit.
 دل *dil*, s.m. the heart, the mind; *dil jam'a-i*, s.f. ease of mind, content.
 دلانا *dilānā*, v.a. to cause to give.
 دلایل *dalā-il*, proofs, arguments, Arabic plur. of *dalil*, s.f.
 دلدل *dal-bādal* (compounded of *dal*, an army, or heap, or quantity, and *bādal*, a cloud), s.m. a mass of clouds; *dal bādal sā khaima*, s.m. a royal pavilion.
 دلی *Dillī*, n. prop. Delhi.
 دلیل *dalil*, s.f. proof, argument.
 دم *dam*, s.m. a moment; *dam ba dam*, every moment, constantly (*lit.* moment by moment).
 دن *din*, s.m. a day (1st decl.)
 دنیا *dunyā*, s.f. the world.
 دو *do*, adj. two.
 دوا *dawā*, s.f. medicine, a remedy.
 دور *dūr*, s.f. distance; *dūr*, adj. far, remote, at a great distance, a great way off, far off.

دوڑنا *daurná*, v.n. to run.

دوست *dost*, s.m. a friend; *dost* for *ai dost*, O friend! voc. sing. of *dost*; *dost se*, to a friend, abl. of *dost* (abl. generally so used with *kahná*, v.a.)

دوستي *dosti*, s.f. friendship.

دوسرا *dúsrá* (e, i), adj. second, other; *dúsré ko*, to another or a second, dat. sing; *dúsré ne*, by a second, agent sing.

دوشاخه *do-shákha*, s.m. a large bough, a forked branch.

دولت *daulat*, s.f. fortune, happiness, prosperity, wealth.

دولتمند *daulat-mand*, adj. wealthy, rich; *daulat-mand se*, from a wealthy (man), abl. sing.

دونا *dúná* (e, i), adj. twofold.

دونون *donon*, adj. both, two; *donon waqt*, for *donon waqt par*, at both times, morning and evening.

دھر دینا *dhar dená*, v.a. to put down.

دھڑ *dhar*, s.m. the body.

دهشت *dahshat*, s.f. fear.

دھمکانا *dhamkáná*, v.a. to threaten, chide.

دھنا *dahná* (e, i), adj. right; *dahne*, for *dahne ko*, to the right.

دھول *dhaul*, s.f. a thump; *dhaul márná*, v.a. to thump.

دیا *diyá*, s.m. a lamp.

دیا *diyá*; see دینا *dená*, p. 56.

دیانت *diyánat*, s.f. conscience, honesty, justice, virtue.

دیانتدار *diyánat-dár*, adj. honest, faithful.

دید *did*, s.m. and s.f. sight, seeing; *did karná*, v.a. to inspect, to behold, to view.

دیس *des*, s.m. country; *des men*, into a country, loc. sing. of *des*.

دیکھنا *dekhná*, v.a. to see, to look, to behold; *dekh*, lo! behold! 2nd sing. imper. of *dekhná*; *dekhne lagná*, v.n. to begin to look (see r. 227).

دیگ *deg*, s.f. a caldron.

دینا *dená*, v.a. to give, to allow; *diyá*, given, past part. of *dená*; *diyá janá*, v.n. to be

given; *diyá karná*, v.a. to give constantly (see r. 219).

د

دالا *dála*, s.m. a large branch.

دالنا *dálná*, v.a. to throw; *dál dená*, v.a. to cast, to throw down.

دارنا *darná*, v.n. to fear, to be afraid.

دوبنا *dúbna*, v.n. to drown; *dúbte ko*, to the drowning, dat. sing. of *dúbtd*, pres. part. of *dúbna*.

دھونڈھنا *dhundhna*, v.a. to seek, to search.

دیتھ بندی *dīthbandi*, s.f. enchanting the sight.

ذ

ذات *zát*, s.f. nature, the body, person, caste, race.

ذبح *zabh*, s.f. slaughter, sacrifice; *zabh karná*, v.a. to kill, to sacrifice, to slaughter.

ذره *zarra*, s.m. a little.

ر

راجا *rájá*, s.m. a king, a ruler.

راستا *rastá* (e), s.m. a road (2nd decl.)

راکس *rakas*, s.m. a demon.

راه *ráh*, s.f. a road, a way.

راهی *ráhi*, s.m. a traveller; *ráhi se*, to a traveller, abl. of *ráhi* (abl. frequently so used with *rahná*, v.a.)

رحلت *rihlat*, s.f. departure; *rihlat karná*, v.a. to depart, or die.

رحم *rahm*, s.m. compassion.

رخ *rukḥ*, s.m. face; *rukḥ karná*, v.a. to turn to, hence, to go in a particular direction.

رخصت *rukhsat*, s.f. leave, permission, congé, dismissal; *rukhsat honá*, v.n. to have leave to depart, to take leave.

رسته *rasta* (e), s.m. way, road; *raste men*, in the way, or on the road, loc. sing. of *rasta*.

رسي *rassi*, s.f. a string, a cord.

رشته *rishta*, s.m. connexion, kindred; *rishta-i 'Alí*, s.m. connexion or kindred of 'Alí.

رضامندی *razámandi*, s.f. satisfaction.

رفت *raft*, s.f. in compos. going.

رفع *raf'a*, s.m. finishing; *raf'a* *honá*, v.n. to be removed.

رکھنا *rakhná*, v.a. to keep, to have, to hold, to place;
rakhni, the having, fem. of *rakhná*, used as a noun.

رکھوال *rakhwál*, s.m. a keeper, a guard.

رکھوالی *rakhwálí*, s.f. guarding, protecting.

رنگ *rang*, s.m. colour; *rang* *ba rang*, various colours.

روانہ *rawána*, adj. proceeding;
rawána *honá*, v.n. to go, to proceed.

روپيا *rupayá* (e) } s.m. a rupee,
روپيا *rupayá* (e) } *rupaiyá*, ru-
روپیہ *rupiya* (e) } pees, nom.
plur. of *rupiya*, s.m.

روٹی *rotí*, s.f. bread.

روز *roz*, s.m. a day.

روزگار *rozgár*, s.m. service, employment, livelihood.

روشن *roshan*, adj. light, bright.

روشنی *roshni*, s.f. light, brightness, splendour.

روکڑ *rokar*, s.f. cash, treasure.

رونا *rond*, v.n. to weep, used

as a masculine noun weeping;
rote, weeping, inflected masc.
pres. part. of *rond*; *rote* *rote*,
continually crying; *rone*
lagná, v.n. to begin to cry
(see r. 227).

رہنا *rahná*, v.n. to stay, to remain, to continue, to live;
rahne *dená*, v.a. to allow to remain (see r. 228); *rahne*
lagná, v.n. to begin to live
(see r. 227); *rahnowáld*, a dweller, an inhabitant, noun of agency from *rahná*.

رہنمائی *rah-numá-i*, s.f. guidance, direction.

رئیس *ra-is*, s.m. a prince, a chief.

ز

زادہ *záda* (e, í), (used in composition), born.

زاری *zári*, s.f. supplication, entreaty, crying, crying for help; *zári* *karná*, v.a. to supplicate, to entreat.

زاهد *záhid*, s.m. an ascetic, a monk, a recluse, a zealot.

زبان *zabán* or *zubán*, s.f. the tongue, language, dialect.

زبردست *zabardast*, adj. powerful, oppressive.

زبونی *zabūnī*, s.f. ill, badness, misfortune.

زعم *za'm*, s.m. opinion.

زمانه *zamāna* (e), s.m. time, an age, the world.

زمین *zamīn*, s.f. ground, soil, the earth; *zamīn-dār*, s.m. a landholder, a farmer.

زندگانی *zindagānī*, s.f. life.

زور *zor*, s.m. strength, power.

زیاد *Ziyād*, n. prop. Ziyād.

زیاده *ziyāda*, adj. more.

زیردست *zordast*, adj. powerless.

س

سا *sā* (e, i), adj. like, very.

سابق *sābiq*, adj. former, foregoing.

ساته *sāth*, adv. with, along with, together with (governs gen. with *ke*); *sāth* (for *apne sāth*), along with himself; *sāth us ke*, along with her; *sāth ho-lend*, v.n. to go along with, to accompany; *sāth-hi*, adv. simultaneously with, immediately upon.

سارا *sārā* (e, i), adj. all, the whole; *sārī*, fem. of *sārā*.

ساربان *sār-bān*, s.m. a camel driver.

سامهنی *sāmehne*, adv. prep. before, in front, in the presence (governs gen. with *ke*).

سانپ *sāmp*, s.m. a snake.

ساین *sā-in*, s.m. a faqir (lit. lord, master).

سب *sab*, adj. all; *sab kuchh*, all, everything; *sab hi*, all indeed.

سبب *sabab*, s.m. cause, reason; adverb. prep. by reason, because (governs gen. with *ke*).

سبزه *sabza* (e), s.m. verdure, herbage.

سبقت *sabqat*, s.f. excellence, surpassing, excelling; *sabqat le jānā*, v.n. to bear away the palm.

سبھتا *subhitā*, s.m. convenience, accommodation.

سپاهی *sipāhī*, s.m. a soldier.

سپرد *supurd*, s.f. charge, trust; *supurd karnā*, v.a. to give in charge, to deliver.

ساتانا *satána*, v.a. to tease, to annoy, to vex, to persecute.

ساتر *sattar*, adj. seventy.

سچ *sach*, s.m. truth; adj. true.

سچا *sachchá* (e, i), adj. true.

سخاوت *sakhawat*, s.f. liberality.

سخت *sakht*, adj. harsh, austere, stern; *sakht-mizáj*, of a harsh disposition, or stern nature.

سدا *saddá*, adv. always.

سدهارنا *sidhárna*, v.n. to depart.

سر *sir* or *sar*, s.m. the head; *sir khulá* (e, i), adj. bare-headed.

سردار *sardár*, s.m. a chief.

سرزمین *sarzamín*, s.f. country, region.

سست *sust*, adj. tired, languid, (then) slothful, (but rarely) lazy.

سفر *safar*, s.m. a journey, travel, travelling; *safar karná*, v.a. to travel, to take a journey; *safar karte waqt*, at the time of travelling.

سفید *sufaid* or *sufed* or *safed*, adj. white.

سکنا *sakná*, v.n. to be able.

سکھانا *sikhána*, v.a. to teach.

سگ *sag*, s.m. a dog.

سلام *salám*, s.m. salutation, compliments; *salámun 'alaika*, peace or safety to thee, an Arabic expression; *salámun 'alaika karke*, having said peace or safety to him.

سلامت *salámat*, s.f. safety; *salámat chhorá* (for *salámat men chhorá*), left in safety.

سلانا *sulána*, v.a. to put to sleep.

سلطان *sultán*, s.m. a king, an emperor, a sultan.

سلطنت *saltánat*, s.f. sovereignty, dominion, empire.

سلف *salaf* or *suluf*, s.f. money advanced for merchandise.

سليمان *Sulaimán*, n. prop. Solomon.

سمبالنا *sambhálná*, v.a. to support, to hold up.

سمجھانا *samjhána*, v.a. to explain.

سمجھنا *samajhna*, v.a. to consider, to understand, to think.

سمیت *samet*, adverb. prep. with (governs gen. with *ke*).

سنا *sunná*, v.a. to hear; *suná*

jánd, v.n. to be heard (see r. 166).
 سنانا *sunánd*, v.a. to tell, to inform.
 سنگ تراش *sang-tarásh*, s.m. a stone cutter (compounded of *sang*, stone, and *tarásh*, one who cuts.)
 سو *so*, pron. that same, adv. so, therefore.
 سوا *siwá*, adverb. prep. besides (governs gen. with *ke*).
 سوار *súar*, s.m. a hog; *súar charánd*, v.a. to feed swine; *súar charáne*, to feed swine (for *súar charáne ko*, dat. of *súar charánd*).
 سوال *suwál*, s.m. a question, a query, an interrogation, a petition, begging; *suwál janáb karná*, v.a. to ask questions and to give answers; *suwál karná*, v.a. to ask a question, to interrogate, to beg.
 سواي *siwá-e*, adverbial prep. besides, except (governs gen. with *ke*).
 سوچنا *sochná*, v.a. n. to think;

sochne lagná, v.n. to begin to think (see r. 227).
 سود *súd*, s.m. usury, interest; *súd samet*, with usury.
 سودا *saudá*, s.m. trade, marketing in the common way; *saudágar*, s.m. a merchant.
 سوراخ *súrákh*, s.m. a hole.
 سورج *súraj*, s.m. the sun.
 سونا *soná*, v.n. to sleep; *soná ko*, for sleeping, dat. of *soná* used as a masc. noun.
 سونپنا *sompná*, v.a. to deliver over, to entrust.
 سہنا *sahná*, v.n. to endure.
 سي *se*, sign of abl. case, from, with, at, between; *se*, than, (after a comparative adj.)
 سیتی *seth*, postpos. from.
 سیر *sair*, s.f. excursion, perambulation, travelling.
 سیکھنا *sikhná*, v.a. to learn.
 سین *sain*, s.f. a sign, a hint, a signal.

ش

شاباش *shábásh*, interj. well done, excellent.

شاداب *sháddáb*, adj. moist, verdant.

شادی *shádi*, s.f. festivity, rejoicing, pleasure.

شامل *shámíl*, adj. included, communicating; *shámíl honá*, v.n. to enter, to be included.

شاه جهان *sháh-jahán*, n. prop. (*lit.* king of the world); *sháh-jahán-ábád*, n. prop.

شاید *sháyád*, adv. may be, perhaps.

شبهه *shubhá*, s.m. doubt, suspicion.

شتابی *shitábt*, adv. quickly.

شخص *shakhs*, s.m. a person, an individual.

شراب *sharáb*, s.f. wine, or any kind of intoxicating liquor.

شرابی *sharábt*, s.m. a drunkard.

شرع *shar'a*, s.m. the law (*lit.* the precepts of Muhammad).

شفا *shifá*, s.f. recovery from illness, a cure; *shifá-e kámíl*, a complete cure.

شفقت *shafaqat*, s.f. kindness.

شکار *shikár*, s.m. prey, hunting; *shikár karná*, to catch (as prey), to hunt.

شکست *shikast*, s.f. defeat.

شکل *shakl*, s.f. form, shape.

شکوه *shikoh*, s.f. dignity, state, grandeur; *shikoh karná*, v.a. to give oneself airs, to arrogate dignity.

شور *shor*, s.m. cry, noise, disturbance; *shor dáldá*, v.a. to make a noise.

شوق *shauq*, s.m. desire, zeal, penchant, cheerfulness.

شهر *shahr*, s.m. a city; *shahr-pandá*, s.f. fortifications, intrenchments.

شهرزاد *shah-záda* (e), s.m. a prince.

شیطان *shaitán*, s.m. Satan, the devil.

ص

صاحب *ṣáhib*, s.m. a gentleman, master, Sir (in addressing any one), you Sir, your honour; *ṣáhib e salámat*, paying respects; *ṣáhib e Qirán*, the lord of conjunction (of two planets).

صاف *ṣáf*, adj. clean; *ṣáf karná*, v.a. to make clean.

صانع *ṣāniʿ*, s.m. creator, maker.

صبح *ṣubḥ*, s.f. morning.

صبر *ṣabr*, s.f. patience, endurance; *ṣabr karná*, v.a. to have patience, to be patient.

صحرا *ṣaḥrā*, s.m. a desert.

صدقة *ṣadqa* (e), s.m. a sacrifice; *ṣadqe honá*, v.n. to become a sacrifice.

صراف *ṣarráf*, s.m. an exchanger, a money-changer.

صرف *ṣirf*, adv. merely, only, solely.

صلاح *ṣalāḥ*, s.f. advice, counsel.

صورت *ṣurat*, s.f. a form, a figure (4th decl.).

ض

ضرور *zarúr*, adj. necessary, expedient.

ط

طالب *ṭalīb*, s.m. an enquirer, seeker, student.

طاووس *ṭá-ús*, s.m. a peacock.

طبعيت *ṭab'iat*, s.f. temperament, disposition.

طرح *ṭarah*, s.f. manner, kind;

ṭarah ṭarah ke, of different kinds.

طرف *ṭaraf*, s.f. side, quarter, direction, adv. prepos. in the direction, towards (governs gen. with *ki*); *ṭaraf ke* (for *ṭarafon ke*), of sides or directions, gen. plur. of *ṭaraf*.

طعن *ṭa'na* (e), s.m. reproach, taunting; *ṭa'no doná*, v.a. to taunt.

طلب *ṭalab*, s.f. summons, sending for.

طناب *ṭandb*, s.f. a tent rope.

طور *ṭaur*, s.m. manner, mode.

طيار *ṭaiyár*, adj. ready, prepared, etc. (another form of تيار *ṭaiyár*.)

ظ

ظالم *ẓalim*, s.m. a tyrant, an oppressor.

ظاهر *ẓáhir*, adj. apparent, manifest; *ẓáhir karná*, v.a. to disclose, to reveal, to tell.

ظلم *ẓulm*, s.m. tyranny, oppression; *ẓulm karná*, v.a. to tyrannise, to oppress.

ع

عاجز 'ájjiz, adj. humble, weak.

عادل 'ádíl, adj. just; 'ádíl o munšif, just and equitable.

عاصي 'ásí, s.m. a sinner.

عالم 'álam, s.m. the world, the universe; 'álam-panáh, s.m. his majesty.

عالم 'álim, adj. learned (man).

عالمگیر ثانی 'Álamgír-i sání, 'Álamgír the second.

عبادت 'ibádat, s.f. divine worship.

عبادتگاہ 'ibádat-gáh, s.f. place of worship.

عجب 'ajab, adj. wonderful, rare, strange.

عدالت 'adálat, s.f. justice; 'adálat karná, v.a. to do justice.

عدل 'adl, s.m. justice; 'adl o inšáf, justice and equity.

عرض 'arz, s.f. a representation, a statement, an address; 'arz karná, v.a. to represent, to state.

عزیز 'asiz, adj. dear, respected, honoured.

عقاب 'uqáb, s.m. an eagle.

عقل 'aql, s.f. the understanding, wisdom.

عقلی 'aqli, adj. reasonable; 'aqli o naqli, reasonable and fictitious, applied to arguments adduced from reason, documents, or books, etc.

علم 'ilm, s.m. science, knowledge; 'ilm-i nujúm, s.m. the science of the stars, astrology.

علوم 'ulúm, s.m. sciences. Arabic plur. of 'ilm.

علي 'Alí, n. prop.; 'Alí Mardán Khán, n. prop.

عمل 'amal, s.m. government, sway, rule.

عوام 'awámm, s.m. common people, populace; 'awámmu-n-nás, the common people.

عورت 'aurat, s.f. a woman; 'aurat se, to the woman, abl. sing. (the abl. has this meaning after kahnd); 'aurat-i muhsibb, a kind-hearted woman.

عهد 'ahd, s.m. obligation, covenant, time.

عهد *'uhda*, s.m. a commission,
an office, a situation.

عیادت *'iyádat*, s.f. visiting the
sick.

غ

غذا *gizá*, s.f. diet, food.

غربا *gurabá* or *gurbá*, Arabic
plur. of *garib*, adj. the poor,
the needy.

غرض *garaz*, s.f. object, purpose,
business; adv. in short, in a
word, in fine.

غریب *garib*, s.m. a poor per-
son.

غصه *gussa* (e), s.m. anger.

غلام *gulám*, s.m. a slave.

غم *gam*, s.m. grief, sorrow; *gam*
karná, v.a. to mourn, to
lament.

غوری *Gorí*, n. prop.

غیر *gair*, adj. foreign, other;
gair mulk, another country,
a foreign country.

ف

فارسی *Fársí*, adj. Persian.

فاسد *fásid*, adj. perverse, vicious.

فایده *fá-ida* (e), s.m. advantage,
benefit, profit.

فایق *fá-ig*, adj. superior.

فتح *fath*, s.f. victory.

فتنه *fitna*, s.m. sedition, strife;
fitna o fasád, sedition and
rebellion.

فجر *fajr*, s.f. morning, break of
day.

فرزند *farzand*, s.m. a son.

فرمانا *farmand*, v.a. to command.

فریب *fareb*, s.m. deceit.

فساد *fasád*, s.m. rebellion, mis-
chief.

فصیح *fasih*, adj. eloquent, sweet-
tongued.

فضل *fazl*, s.m. favour, grace;
fazl-i iláhi, Divine favour.

فقیر *faqir*, s.m. a dervise.

فقیری *faqiri*, s.f. life of a der-
vise, poverty.

فکر *fikr*, s.f. thought, care,
solicitude, reflection; *fikr*
karná, v.a. to consider, to
think, to reflect.

فلان *falán*, adj. such an one.

فلانه *fulána* (e, i), adj. such a, a
certain.

فوج *fauj*, s.f. an army.

فوراً *fauran*, adv. instantly, directly.

فیصل *faiṣal*, s.m. decision, determination; *faiṣal honá*, v.n. to be decided or settled.

فیض *faiz*, s.m. plenty, abundance, profit, benefit, bounty, liberality; *faiz-rasáni*, s.f. munificence, liberality.

فیل *fil*, s.m. an elephant.

فیلبان *fil-bán*, s.m. an elephant driver.

ق

قابل *qábil*, adj. possible, capable of, worthy, etc. (governs gen. with *ke*).

قاتل *qátıl*, s.m. a murderer, a slayer.

قاصد *qásiḍ*, s.m. a courier.

قاضی *qázi*, s.m. a judge, a *cadi*.

قافله *qáfla* (e), s.m. a caravan.

قتل *qatl*, s.m. slaughter, killing, murder; *qatl kar dálná*, v.a. to murder or kill outright.

قدر *qadr*, s.f. value, importance; *qadr-dání*, s.f. appreciation of merit, patronage.

قدیم *qadım*, adj. ancient, old; *qadım se*, from of old, abl. of *qadım*.

قرینه *qarına* (e), s.m. connexion, order; *qarine se*, with order, in connexion, abl. sing. of *qarına*.

قسم *qasam*, s.f. an oath; *qasam kháná*, v.a. to take an oath (*lit.* to eat an oath).

قضا *qazá*, s.f. fate, destiny.

قزاق *qazzáq*, s.m. a robber (our word Cossack from this).

قضاکار *qazákár*, adv. by chance.

قلعه *qıl'a* (e), s.m. a fort; *qıl'a-i mubárák*, the auspicious fort.

قلمرو *qalamrau*, s.m. empire, jurisdiction.

قوم *qaum*, s.f. a tribe.

قید *qaid*, s.f. imprisonment, confinement; *qaid karná*, v.a. to make captive or imprison.

قیمت *qimat*, s.f. price.

ک

کا *ká*, of, sign of gen. case (see r. 45).

کائنا *káfná*, v.a. to cut, to cut

off, to spend, to reap; *kát*
dálná, v.a. to cut off (see r.
211).

کار *kár*, s.m. business.

کاروبار *kár-o-bár*, s.m. business,
concern.

کال *kál*, s.m. famine, dearth.

کالا *kálá* (e, i), adj. black, dark.

کام *kám*, s.m. use, service,
work, occupation, employ-
ment, business; *kám áná*,
v.n. (for *kám men áná*), to
come into use, to be of ser-
vice; *kám karná*, v.a. to fol-
low an occupation.

کامل *kámil*, adj. complete,
perfect.

کانٹا *kántá* (e), s.m. a fork (2nd
decl.)

کبھی *kabhí* }
کبھو *kabhú* } adv. ever.

کپڑا *kaprá* (e), s.m. cloth
(plur.) clothes.

کتا *kittá* (e, i), adj. how much?

کتا *kuttá* (e), s.m. a dog.

کتاب *kitáb*, s.f. a book (4th
decl.)

کتنا *kitná* (e, i), adj. how much?
how many?

کچھ *kuohh*, pron. any, anything,
some, something.

کرتی *kurti*, s.f. a coat.

کرم *karam*, s.m. kindness;
karam karná, v.a. to show
kindness.

کرنا *karná*, v.a. to make, to
do, to give, to put, to com-
mit, to practise, to follow;
kar rahná, v.n. to continue
to make; *kar sakná*, v.n.
to be able to do; *kiyá karná*,
v.a. to do frequently or con-
stantly.

کروانا *karwáná*, v.a. to cause to
be done.

کڑوا *karwá* (e, i), adj. bitter.

کس *kis*, which? what? oblique
sing. of *kaun*, interrog. pron.;
kis bhá-o (for *kis bhá-o par*),
at what price or rate? *kis*
kám áwe, (for *kis kám men*
áwe), into what service or
use would it come? *kis kis*,
what, what? *kis wáste* (for
kis ke wáste), for what? why?

کسبی *kasbí*, s.f. a harlot.

کسو *kisú*, any, oblique sing. of
kuohh, pron.

کسي *kisī*, some, any, a certain,
oblique sing. of *ko-i*, pron.

کشادہ *kushāda*, adj. open, ex-
tended *kushāda karnā*, v.a.
to open, to expand.

کل *kal*, s.m. yesterday, to-
morrow.

کلینا *kalapnā*, v.n. to grieve, to
be grieved.

کلول *kalol*, s.f. gambol, frolick;
kalolen karnā, v.a. to gambol,
to frisk about.

کمانا *kamānā*, v.a. to earn, to
gain; *kamānewālā*, husband
(lit. earner), noun of agency
of *kamānā*.

کمینہ *kamīna* (e), adj. mean,
base, of low condition.

کنارہ *kināra* (e), s.m. a bank or
coast.

کنی *kane*, adverb. prep. (go-
verns gen. with *ke*), near to,
to.

کو *ko*, sign of dat. and acc.
cases (see r. 43), has mean-
ings 'to,' 'for', when used for
dat. case.

کوا *kū-ā* (e) } s.m. a well.
کوان *kū-ān* (e) }

کوتاهی *kotāhi*, s.f. littleness,
deficiency.

کوتوال *kotwāl*, s.m. the head of
the police in a city.

کوٹھا *kothā* (e), s.m. housetop;
koṭhe par, on the housetop.

کورنش *kornish*, s.f. salutation,
obeisance.

کوس *kos*, s.m. a land measure,
varying in different parts of
India from one to two miles;
koson ūpar, (for *koson ke*
ūpar), many miles off.

کوفہ *Kūfa* (e), s.m. Kūfa; *Kūfi*,
s.m. a Kūfan.

کون *kaun*, interrog. pron. who ?

کوئی *ko-i*, pron. any one, any,
a certain, some, some one;
when there are several *ko-i*'s
translate the first by one,
and the others by another.

کی *ki*, pron. who, that, conj. so,
that, when, that, or saying.

کہاں *kahān*, where ? interrog.
adv. of place.

کھانا *khānā*, s.m. food, v.a. to
eat; *khā-saknā*, v.n. to be
able to eat; *khāyā chāhnā*,
v.a. to wish to eat.

کھڑا *khará* (e, i), adj. standing;
khará honá, v.n. to stand.
 کھلانا *khiláná*, v.a. to cause or
 give to eat; *khiláyá karná*,
 v.a. to constantly make to
 eat.
 کھلانا *kahláná*, v.a. to be called.
 کھلنا *khulná*, v.n. to open, be
 revealed, to be uncovered.
 کہنا *kahná*, v.a. to tell, to say,
 to state; *kahne lagná*, v.n.
 to begin to say (see r. 227).
 کھوجانا *kho-jáná*, v.n. to be
 lost.
 کھودنا *khodná*, v.a. to dig.
 کھونا *khoná*, v.a. to lose; *khoyá*
jáná, v.n. to be lost.
 کھیت *khet*, s.m. a field.
 کھیر *khír*, s.f. rice-milk.
 کھیلنا *khelná*, v.n. to play.
 کھین *kahín*, adv. somewhere;
kahín ko, to some place.
 کھینچنا *khainchná*, v.a. to draw,
 to pull.
 کھینچوانا *khainchváná*, v.a. to
 cause to be drawn.
 کی *ke* or *ki*, of, sign of gen. case
 (see r. 45).
 کئی *ka-i*, adj. some, several.

کیا *kyá*, interrog. pron. what?
 کیتا *ketá*, adj. how much? *keti*
dúr, (for *keti dúr par*), at
 how much distance? how far?
 کیسا *kaisá* (e, i), adj. what like?
 what sort of? how?
 کیوں *kyún*, interrog. adv. why?
 کیونکر *kyúnkar*, adv. how?
 کیونکہ *kyúnki*, conj. for, be-
 cause.

گ

گاڑنا *gárná*, v.a. to bury; *gár*
dená, v.a. to bury.
 گاڑی *gáři*, s.f. a carriage, a
 cart.
 گالی *gáli*, s.f. abuse; *gáli dená*
 or *gálián dená*, v.a. to give
 abuse, to abuse.
 گانا *gáná*, v.a. to sing.
 گذر *guzar*, adj. passing.
 گردن *gardan*, s.f. the neck;
gardan márná, v.a. to be-
 head (governs gen. with *ki*).
 گرفتار *giriftár*, adj. captive,
 prisoner; *giriftár karná*, v.a.
 to take captive.
 گرنا *girná*, v.n. to fall.

گرنه *garhná*, v.a. to shape.

گلا *galá* (e), s.m. the neck; *gale lagá liyá* (for *gale ko lagá liyá*), he embraced (him).

گم *gum*, adj. lost, missing; *gum honá*, v.n. to be lost or missing.

گمان *gumán*, s.m. notion, thought, idea.

گن *gun*, s.m. a quality, an attribute.

گناه *gunáh*, s.m. a sin, a crime.

گندیا *gundaiyá*, s. nom. plur. bullies.

گوشت *gosht*, s.m. meat.

گوشمالی *goshmáli*, s.f. chastisement (lit. pulling or pinching the ears); *goshmáli dená*, v.a. to give chastisement, to punish.

گول *gol*, adj. round; *gol gol sá*, adj. very round.

گویائی *goyá-i*, s.f. speech, talk.

گھر *ghar*, s.m. house, abode; *ghar* (for *ghar men*), in the house, loc. sing.; *ghar lega-i* (for *ghar ko lega-i*) she took home.

گھرانہ *gharání* (e), s.m. family, household.

گھسنا *ghusná*, v.n. to enter in.

گھوڑا *ghorá* (e), s.m. a horse.

گھونسلہ *ghonslá*, s.m. a bird's nest.

ل

لا *lá*, negative particle, no, not, like English prefixes, un-, in-, ir-, im-.

لاٹھی *láthi*, s.f. a club or stick.

لاٹانی *lá-gáni*, adj. without a second or equal, unequalled, incomparable.

لازم *lázim*, adj. meet, proper.

لاگنا *lagná*, another form of *lagná*, q.v.

لالچ *lálach*, s.m. longing, covetousness.

لانا *láná*, v.n. to bring.

لائق *lá-iq*, adj. worthy, proper, deserving, fit, qualified, adv. prep. worthy (governs gen. with *ke*); *lá-iq o fá-iq*, qualified and superior.

لڑائی *lará-i*, s.f. war, battle, fighting.

لڑکا *larká* (e), s.m. a boy, a child.

لشكر *lashkar*, s.m. an army.

لعين *la'in*, adj. accurst, detested.

لگانا *lagáná*, v.a. to place, to fix, to plant.

لگنا *lagná*, v.n. to touch, to reach, to join oneself to, to belong, to be attached, to seem, (with infinitive in *ne*) to begin; *lagá churá-ne*, began to steal, 3rd sing. masc. perf. indef. of *lagná* (see r. 227); *lag chale the*, having joined they had come along, 3rd plur. pluperf. of *lag chalná*, v.n.

للہ *li-l-láhi*, by God, or to God (an Arabic expression).

لنگر *langar*, s.m. an anchor (1st decl.); *langar uṭháná*, v.a. to weigh anchor.

لوٹنا *lauṭná*, v.n. to return; *lauṭ áná*, v.n. to come back.

لودي *Lodí*, n. prop.

لوگ *log*, s.m. people.

لونڈي *laundí*, s.f. a slave girl; *laundí ke taín* (for *laundí ko*) to the slave girl.

لہو *lahú*, s.m. blood.

لہو لوهانا *lahú loháná*, adj. covered with blood, gory.

لياقت *liyáqat*, s.f. fitness, capability, ability.

ليجانا *le-jáná*, v.n. to take, to take away, to take along, to carry; *lejáyá karná*, v.a. to take away frequently (see r. 219).

ليجلنا *le-chalná*, v.n. to carry.

لي ليا جانا *le-liyá jáná*, v.n. to be taken away.

لينا *lená*, v.a. to take, to conquer, to purchase.

لين دين *len den*, s.m. trade, traffic, buying and selling; *len den karná*, v.a. to trade.

ليي *liye*, adv. prep. (governs gen. in *ke*), for, on account of.

م

ما *má*, s.f. a mother; *má báp*, s.m. parents.

ماڻي *máñi*, s.f. earth.

ماجرا *májará*, s.m. a circumstance, an incident.

مارنا *márná*, v.a. to strike, to beat; *márá jáná*, v.n. to be killed, to be cut off; *már*

- dālnā*, v.a. to kill; *mār lenā*, v.a. to overcome.
- ماری *māre*, adv. prep. by reason, on account (govern gen. with *ke*).
- مال *māl*, s.m. wealth, property, goods, substance.
- مالک *mālik*, s.m. a lord.
- مانا *mānnā*, v.a. to mind.
- ماند *mānd*, s.f. the den of a wild animal.
- ماندگی *māndagi*, s.f. fatigue.
- مانس *mānus*, s.m. a man, an individual.
- مانند *mānind*, adv. prep. like (governs gen. with *ke*, also *kt*; see r. 239, note).
- ماہ *māh*, s.m. a month; *māh ba māh*, adv. monthly (*lit.* month by month).
- مایوس *māyūs*, adj. hopeless, desperate.
- مبارک *mubārak*, adj. well, auspicious, august.
- مت *mat*, do not, negative particle used with imperative and respectful (see r. 238).
- متفق *muttafiq*, adj. agreeing, united.
- متکبر *mutakabbir*, adj. proud.
- متنفّر *mutanaṣṣir*, adj. detesting, disgusted.
- مٹی *muṭṭhī*, s.f. the fist.
- مٹی *mittī*, s.f. earth, mould.
- مثل *maṣāl*, s.f. a proverb.
- مثل *miṣl*, s.f. example, likeness.
- مثل *miṣl-i*, like to.
- مجھ *mujh*, pron. me; *mujh ūpar* (for *mere ūpar*), on me.
- مجھی *mujhe*, dat. and acc. of 1st pers., to me, me (see *main*, r. 126).
- مچانا *machānā*, v.a. to excite or cause.
- مچھر *machchhar*, s.m. a musquito.
- مچھلی *machhlī*, s.f. a fish.
- محاورہ *muḥāwara*, s.m. current speech, idiom, dialect.
- محب *muḥibb*, adj. one who loves, a friend.
- محبت *muḥabbat*, s.f. affection, love.
- محتاج *muhtāj*, adj. indigent, in want.
- محروم *mahrūm*, adj. excluded.
- محفوظ *mahfūz*, adj. secure, preserved.

محمد شاه *Muhammad Sháh*,
n. prop.

محمود *Mahmúd*, n. prop.;
Mahmúd-i Gaznavi, n. prop.

مىهنه *miḥnat*, s.f. labour.

مخالف *mukhálif*, adj. adverse,
contrary.

مختار *mukhtár*, adj. invested
with power and authority,
absolute; *mukhtár karná*,
v.a. to make a ruler, to ap-
point with full powers.

مد *madd*, s.f. extension; *madd-i*
nazar, s.f. extension of sight.

مدت *muddat*, s.f. a long time;
muddat ba'd (for *muddat ke*
ba'd), after a long time.

مراتب *marátib*, Arabic plur.
of *martaba*, s.m. affairs,
matters.

مرجان *mar-jáná*, v.n. to die.

مرد *mard*, s.m. a man.

میرزا فلان بیگ *Mirzá falán*
Beg, *Mirzá* such an one *Beg*,
corresponding to our *Mr.*
so and so.

مرشد *murshid*, s.m. a spiritual
guide, an instructor.

مرضى *marẓi*, s.f. will, pleasure;

marẓi-i mubárak men, into
the august pleasure.

مړنا *marná*, v.n. to die.

مريد *murid*, s.m. a disciple, a
follower.

مريض *mariz*, adj. sick.

مزاج *mizáj*, s.m. temperament,
habit of body; *mizáj kaisá*
hai, how are you? (*lit.* how
is your temperament?)

مسافر *musáfir*, s.m. a traveller.

مستعد *musta'idd*, adj. prepared,
ready; *musta'idd honá*, v.n.
to become prepared.

مسجد *masjid*, s.f. a mosque.

مسلم *Muslim*, n. prop.

مسلمان *Musalmán*, s.m. a
Muhammadan.

مسند *masnad*, s.f. a large
cushion, a seat.

مشغول *mashgúl*, adj. engaged,
employed; *mashgúl honá*, v.n.
to be employed.

مشكل *mushkil*, s.f. difficulty
(4th decl.); *mushkil*, adj.
difficult, hard, intricate.

مشهور *mashhúr*, adj. well-
known, celebrated.

صاحب *muṣḍhib*, s.m. a companion.
 مصنوع *maṣnū'*, adj. formed, created.
 معاف *mu'daf*, adj. excused, absolved, forgiven.
 معالج *mu'dlij*, s.m. a physician.
 معصوم *ma'sūm*, adj. innocent.
 معلم *mu'allim*, s.m. a teacher.
 معلوم *ma'lūm*, adj. known, apparent, evident.
 مغرور *magrūr*, adj. proud, fastidious.
 مفت *muft*, adv. for nothing, gratuitously.
 مفسد *mufsid*, s.m. a seditious person, a rebel.
 مفصل *mufaṣṣal*, adj. and adv. distinct, full, specific, in detail.
 مقابله *muqābala*, s.m. confronting.
 مقرر *muqarrar*, adj. fixed, settled, established.
 مكان *makān*, s.m. a place.
 مكانات *makānāt*, abodes or houses, Arabic plur. of *makān*.
 مكر *mākṛ*, s.m. guile, fraud.
 مكبي *makkhi*, s.f. a fly.

ملحوظ *malhūẓ*, adj. contemplated, considered; *malhūẓ-i khāṭir*, contemplated in mind.
 ملك *mulk*, s.m. a country.
 ملك *malak*, s.m. an angel; *malaku-l-maut*, s.m. the angel of death.
 ملكيت *milkiyat*, s.f. possession, property.
 ملنا *milnā*, v.n. to be met with, to get, to find, to attain, etc.
 مناسب *munāsib*, adj. proper, expedient.
 منانا *mandānā*, v.a. to entreat, to persuade, to make.
 منتخبات *muntakhabāt*, s.f. plur. of *muntakhab*, a selection; *Muntakhabāt-i Urdū*, Urdū selections.
 منجنا *manjndā*, v.n. to be or become polished; *manjte manjte*, by continually being polished.
 منڈانا *mundānā*, v.a. to shave.
 منصف *munṣif*, adj. equitable.
 منصوبہ *manṣūba* (e), s.m. scheme, project.
 منکر *munkir*, adj. denying.

منگانا *mangána*, v.a. to send
for.

منه *munh*, s.m. mouth, face.

موافق *muwáfq*, adj. conform-
able, consonant, fit, agreeing,
suiting; adverb. prep. con-
formable, according to (go-
verns gen. with *ke*.)

موتا *motá* (*e*, *i*), adj. fat, fatted,
plump.

مول *mol*, s.m. purchase, price;
mol thahrána, v.a. to fix a
price, to determine the price;
mol lená, v.a. to purchase;
mol ho le, let the purchase be
completed.

مهاجن *mahájan*, s.m. a banker,
مهارت *mahárat*, s.f. proficiency.

مهربان *mihrbán*, s.m. a friend.

میخ *mekh*, s.f. a nail, tent pin;
mekh gárna, v.a. to drive a
tent pin fast into the ground.

میدان *maidán*, s.m. a plain.

میرا *merá*, of me, my, gen.
sing. of *main*, 1st pers. pron.;
mere, inflected masc. of *merá*;
meri, fem. of *merá*; *mere*
ghar hai (for *mere ghar men*
hai), is in my house.

مین *men*, in, into, sign. of loc.
case; *men se*, from among.

مین *main*, 1st pers. pron. I.

ن

نا *ná*, no, not, a negative pre-
fix, having the same mean-
ing as English in-, un-, dis-,
non-, etc., or the affix, less.

نابینا *ná-biná* (from *ná*, not,
and *biná*, seeing, having
sight), adj. blind.

ناپاک *ná-pák*, (from *ná*, not,
and *pák*, pure, clean), adj.
impure, polluted.

ناتوانی *ná-tawáni*, (from *ná*,
not, and *tawán*, power,
strength), s.f. weakness.

ناچنا *náchna*, v.n. to dance.

ناس *nás*, s.m. death, annihila-
tion.

ناگهانی *nágaháni*, adj. sudden,
unlooked for.

نالا *ndlá* (*e*), s.m. a rivulet, a
brook.

نالیش *nálísh*, s.f. a complaint;
nálísh karnd, v.a. to make a
complaint.

نالشی *ndlishi*, s.m. a complainant, a plaintiff.

نام *nám*, s.m. a name; *nám nihád*, (for *nám aur nihád*). name and race; *námon men*, in names or nouns, loc. plur. of *nám*.

ناو *naw*, s.f. a boat (4th decl.)

نیپ *nipat*, adv. very, exceedingly.

نجوم *nujum*, stars, Arabic plur. of *najm*, s.m.

نجیب *najib*, adj. excellent, noble; *najib-záda*, adj. noble, or well-born.

نخاس *nakhkhas*, s.m. a market for slaves and cattle.

نخوت *nakhwat*, s.f. pride, haughtiness.

ندان *niddn*, adv. at length, at last.

نزدیک *nazdik*, adverb. prep. nigh, near, in the opinion (governs gen. with *ke*).

نصیحت *naṣihat*, s.f. advice, admonition.

نظر *nazar*, s.f. sight, view, glance; *nazar uohánd*, v.a. to look up; *nazar ánd* (for

nazar men ánd), v.n. to come into sight, to appear.

نعمت *ni'amat*, s.f. a good thing, a delicacy.

نقص *naqs* or *nugs*, s.m. defect.

نقل *naql*, s.f. story.

نقلی *naqli*, adj. fictitious.

نکالنا *nikálná*, v.a. to take out, to turn out; *nikál dend*, v.a. to turn out; *nikálá diyá*, (for *nikál diyá*), turned out, masc. perf. indef. of *nikál dend*.

نکلا *nikálná*, v.n. to issue, to appear, to turn out, to prove, to depart; *nikál jánd*, v.n. to go out.

نکما *nikammá*, adj. unprofitable, useless.

نمائی *numá-i* (used only in composition), showing.

نواب *nauwáb* or *nauwáb*, s.m. king's lieutenant, deputy.

نوچنا *nochná*, v.a. to claw, to pluck; *noch nochke*, having plucked off bit by bit the flesh.

نوش جان *nosh-iján*, eataway, a Persian phrase.

نوكر *naukar*, s.m. a servant ;
naukar-chákar, s.m. servants.

نه *na* adv. not ; *na*, with respectful tenses, do not ; *na*, *na*, neither, nor.

نهاد *nihád*, s.m. race, family.

نهایت *niháyat*, adj. extreme, very much, adv. extremely, very.

نهر *nahr*, s.f. a stream.

نہین *nahin*, adv. not.

ني *ne*, by, sign of agent case.

نيا *nayd* (e, i), adj. new.

نيچي *niche*, adv. down, below, (governs gen. with *ke*).

و

وار ڈالنا *wár dálná*, v.a. to encircle.

واڑي *wári*, encircling.

واسطي *wásti*, adv. prep. on account, for the sake, for, (governs gen. with *ke*).

وحشي *wahshi*, adj. wild ; *wahshion ne*, by the wild (beasts), agent plur. of *wahshi*.

ورغلانا *wargaldáná*, v.a. to deceive, inveigle, tempt.

وزير *wazir*, s.m. a vizier, or minister of state.

وطن *waṭan*, s.m. native country, home.

وغیره *wagaira*, et cetera, and so forth.

وفا *wafá*, s.f. keeping a promise, faithfulness, sincerity, observing faith.

وفادار *wafá-dár*, adj. faithful, constant.

وقت *waqt*, s.m. time ; *waqt* (preceded by *ke*), for *waqt men*, at the time.

ولایت *wiláyat*, s.f. a foreign country (here, referring to Persia) ; *wiláyat ga-e* (for *wiláyat ko ga-e*), went abroad.

ولي *wali*, s.m. or f. a saint, a slave.

وونہین *wonhin*, adv. immediately, at that very time.

و *wuh*, pron. he, she, that, it, that one.

وہي *wuhi*, pron. that very, or that same.

وي *we*, those, they, nom. plur. of *wuh*.

وایسا *waísá* (e, í), adj. or adv.
so, that-like, such (see p. 71).

ۛ

هاتھ *hátth*, s.m. the hand; *hátth*
uphána, v.a. to relinquish
(governs abl. of thing); *hátth*
se, at the hands (for *hátthon*
se, abl. plur.); *hátth men*,
in or on (his) hand, loc.
sing.

هارون رشید *Hárún Rashíd*, n.
prop.

هان *hán*, adv. yes.

هائي هائي *há-e há-e*, interj.
alas! alas!

هتھيار *hathýár*, s.m. or f. arms,
weapons.

هدایت *hiddýat*, s.f. guidance.

ھر *har*, adj. every; *har taraf se*,
from every side; *har ek*, adj.
each one, each.

ھرا *hará*, adj. green; *hará*
hará, adj. very green.

ھرن *haran*, s.m. a deer.

ھزار *hazár*, adj. thousand.

ھم *ham*, we, nom. plur. of
main, 1st pers. pron.

ھمارا *hamará* (e, í), our, of us,
gen. plur. masc. of *main*
(see p. 35); *hamáre tumháre*,
of us and of you.

ھمایون *Humáyún*, n. prop. the
name of an emperor of
Hindustán.

ھمیشہ *hamesha*, adv. always.

ھمین *hamen*, us, for us, acc.
and dat. plur. of *main*, pron.

ھندو *Hindú*, s.m. a Hindú.

ھندوستان *Hindústán*, s.m.
Hindustán.

ھندوستانی *Hindústání*, adj. of
or belonging to Hindústán,
s.f. the dialect, or common
language of Hindústán.

ھندي *Hindí*, adj. Indian, re-
lating to India.

ھنسنا *hansná*, v.n. to laugh.

ھنگامہ *hangáma*, s.m. sedition,
tumult; *hangáma machána*,
v.a. to stir up, or cause a
tumult.

ھوا *hawá*, s.f. the air, the wind;
hawá khána, v.a. to take the
air (*lit.* to eat the air);
hawá kháne, (for *hawá kháne*
ko), to take the air.

هوش *hosh*, s.m. sense, understanding.

هون *hún*, I am, 1st sing. pres. auxiliary tense (see r. 130).

هونا *honá*, v.n. to be; *hote hí*, immediately on becoming, adverb. part. of *honá*; *ho chukná*, v.n. to have already been, be finished; *ho jáná*, v.n. to become; *ho rahná*, v.n. to continue to be, to remain; *ho lená*, v.n. to be completed; *hone lagná*, v.n. to begin to be (see r. 227); *honenwá lá*, s.m. one who is, a being, noun of agency to *honá*.

هي *hí*, emphatic adv. indeed.

هي *hai*, art. is, 2nd and 3rd sing. pres. auxiliary tense (see r. 130).

هين *hain*, are, 1st and 3rd plur. pres. auxiliary tense (see r. 130).

ي

يا *yá*, conj. or; *yá na*, or not.

يار *yár*, s.m. a friend.

يتيم *yatim*, s.m. an orphan, a fatherless child.

يون *yún*, adv. thus.

يونهين *yúnhin*, adv. thus, in this very manner, likewise.

يه *yih*, pron. he, she, this, it, this one.

يهان *yahán*, 'adv. here, this place; *yahán* (preceded by *ke*), at the abode; *qázi ke yahán*, at the house of the judge; *rahnewále ke yahán*, at the house of an inhabitant or citizen.

يهي *yihí*, pron. this very, or this same.

يي *ye*, these, nom. plur. of *yih*; *ye sab*, all these.

DIALOGUES.

Who is he?

Wuh kaun hai?

The brother of your honour's
teacher.

Ap ke munshi ká bhá-t.

What has he come here for?

Wuh káhe ko yahán áyá?

He has come to borrow some
money from his brother.

*Apne bhá-i se kuchh qarz lena
áyá.*

What is his brother's salary?

*Us ke bhá-i kī tankhwaáh kyá
hai?*

Fifteen rupees a month.

Pandrah rupaiyá mahind.

Out of that do you think he
will be able to give him any-
thing?

*Itne men se kyá tumhári dániat
men use kuchh de sakegá?*

I really don't know.

*Mujhe ma'lúm nahín; or fi-l-
haqiqat, main nahín jántá.*

Tell the groom to bring the
horse.

Sá-ís se kaho ghorá lánd.

Are you going for a ride?

*Ap ghore par hawá kháne játe
hain?*

Yes, and shall return in an hour
or two.

*Hán aur do ek ghanṭe men phir
á-úngá.*

Will you look at these papers
this evening?

*Ap in kágazát par áj shám ko
muláhaẓa karenge or kijiye-
ge?*

- No ; I have not heard anything about them from government. *Nahin ; kyunki main ne in ki baat sarkar se kuchh hukm nahin paya.*
- When will the matter be decided? *Is bat ka kab faisala hogi ?*
- I don't know. *Mujhe kuchh khabar nahin.*
- That poor helpless man, having been ruined through this taxing of land, will die of hunger. *Woh garib bechara is malguzari ke sabab se tabahi hoke bhukhon marega.*
- 'Tis very sad ; but what can I do in the matter ? *Afsos ki bat hai ; lekin main is mu'amale mein kya kar sakta hun ?*
- If you were to speak to the magistrate about it, the matter could easily be settled. *Agar ap magistar sahib se kuchh kahte, to is ka theekand jald lagta.*
- Such is not the custom of Englishmen, to speak to a ruler in such a matter. *Angrezon ka aise dastur nahin ki hakim se aisi bat mein kuchh kahen.*
- Can you speak English ? *Tum Angrezi bol sakte ho ?*
- No, Madam : I know only Hindustani. *Nahin, Mem sahib : sirf Hindustani janta hun.*
- Why do you not learn English ? *Tum Angrezi kyun nahin sikhate ?*
- It might be of service hereafter. *Shayad ko-i din kam aye.*
- If I had begun in childhood I might certainly have learnt something ; but I am old, and learning is not easy. *Agar larakpan mein shuru' kiyi hoti to zarur kuchh sikhti, lekin ab main burha hun aur sikhna mushkil hai.*
- How soon can you learn the rules of Hindustani grammar? *Urdu ke qawa'id kitne dinon mein sikh sakte ho ?*

In six months, if one is very attentive.

Do many Englishmen speak Hindústání well?

Through want of leisure or indifference few gentlemen are acquainted with this language.

I wish to purchase a horse, what is your advice?

You had better consult the broker, as he knows more about such things.

I have heard that the brokers here are great knaves, and cheat people.

Khánsámán, what are you going to get for dinner in the market?

Madam, there is nothing to be had except fowls and fish.

What is the price of fowls?

Sixteen for the rupee.

That is very cheap.

Buy me two fowls, one and a half seers of sugar, two and a half seers of rice, and some clarified butter.

When do you wish dinner?

Half-past seven o'clock.

Many gentlemen are coming.

Chha mahíne men agar ko-i dīl lagákar parhe.

Bahut Angrez Hindústání sáf bolte ki nahin?

Kam fursat yá befikrī ke bá'is thore sáhib is zubán se wáqif hojáte.

Main ghorá mol leno cháhtá, tumhári kyá sháláh hai?

Dallál se puchhiye, kyunki us ko in báton men ziyáda dakhil hai.

Main ne suná hai ki yahán ke dallál bare dagábdáz hain aur logon ko thagte.

Khánsámán, tum kháno ke wáste bádr se kaun kaun chizen liyá cháhte ho?

Mem sáhibá, murgí aur machhli ke siwá kuchh aur mil nahin saktá.

Murgí kítte par bikti?

Rúpiye ká solah.

Wuh bahut sastá hai.

Mere wáste do murgí, derh ser chini, arhá-i ser chánwal aur kuchh ghi kharíd lo.

Khánd ap kis waqt kháwen?

Sárhé sát báje.

Bahut sáhib log áte hain.

I shall need assistance.

Call Pír Bakhsh the khidmatgár to help you, and let there be no negligence.

Very well, Madam.

I saw the advertisement in yesterday's newspaper.

What was it about?

Mr. F. wanted to sell his horses, carriage, and all the furniture of his house by auction.

What is the reason of this?

The gentleman is going to England because of sickness.

For how many months has he been ill?

Two months.

What illness does he suffer from?

Tertian ague.

What is that girl's age?

She is not more than ten years old.

Whose daughter is she?

Míran the cook's.

I have heard that he has suffered great affliction in his family.

Yes, Sir; it is true. Two of his children died lately, and his creditors in the bázár have

Mujhe madad zarúr hogi.

Pir Bakhsh khidmatgár ko madad dene ke wáste bulá-o, aur kisi tarah ki gaslat na hone do.

Bahut achchhá, Mem sáhib.

Kal ke akhbār men main ne wuh ishtihār dekhá.

Us ká kyá mazmún thá?

F. sáhib ne apne ghore, gári aur ghar ke sab asbáb nilám men bechne ká iráda kiyá.

Is ká kyá sabab hai?

Sáhib bimári ke sabab wíldyat ko jáyd cháhle hain.

Kat mahine se bimár hain?

Do mahine se.

Sáhib ki bimári kis tarah ki hai?

Járe ki tap jo tise din par charhá karti.

Us larí ki kitni 'umr hai?

Das baras se ziyáda nahin.

Wuh kis ki beti hai?

Míran báwarehí ki.

Main ne sund hai ki us ne apne ghar men bahut ranj uṭháyá.

Hán sáhib; sach hai. Kuchh din hús ki us ke do larke mar ga-e; aur bázár men qarz-

- been giving him a deal of trouble.
- I wonder people are so foolish as to get into debt.
- Sir, Hindústání people, in consequence of marriages and expenses of different kinds, are always in debt.
- Has the washerman come to-day?
- No, Madam. You gave him no orders.
- I told him last week to be sure and come to-day, as there were a number of things to go to the wash.
- He could not have understood you, or he would have been sure to come.
- He is very indolent, and does not do his work well.
- If you are not satisfied, another can soon be got.
- Is there any respectable man whom you can recommend?
- Moti Lál, who appears a respectable man.
- Where does he live?
- Close to the southern gate (of
- khwáh us se bahut taqázá karte or use satáte.*
- Mujhe ta'ajjub lagtá hai ki log aise bewaquf or ahamaq hain ki qarzdar hojáte.*
- Sáhib ji, Hindústán ke log byáh wagaira men itne rūpiye kharch karte ki hamesha qarzdár rahte.*
- Dhobí dj áyá?*
- Nahin, Mem sáhiba. Ap ne us ko kuchh hukm nahin diya.*
- Aj hi áne ko agle hafte men kahá, is liye ki bahut se kapre maile pare hain or bahut sá kaprá dhuláná hai.*
- Ap ki báton ko na samjhá hogá; nahin to zarúr dtá.*
- Wuh bahut sust hai, aur apná kám achchhi tarah se nahin kartá.*
- Agar ap us se rázi nahin, to दूसरा dhobí bahut jaldí mil saktá.*
- Ko-i nek-nám ádmí hai jis ki ap sífárisht kar sakte?*
- Moti Lál to mu'atabar shakhse ma'búm hotá.*
- Wuh kahán rahtá?*
- Dakkhin darwázake pús, halwá-i*

the city), opposite the con-
fectioner's shop.

ki dūkán ke sāmāhne.

Do these articles pay duty?

*Kyá, aisi aisi jins par mahṣūl
lagtá hai?*

You will have to pay two per
cent. of the value to govern-
ment.

*Ba hisáb qímat ke dp ko do
rúpaiyá saikṛá sarkár men
bharná hogá.*

The duty is very heavy.

Yih mahṣūl bahut bháreí lagtá.

Many people say the same, but
no one has petitioned the go-
vernment about it.

*Bahut log aise kahṛe, lekin kisi
ne ab tak sarkár men is báat ki
nálish nahín ki.*

How are the taxes paid? in cash
or notes?

*Mahṣūl khaṛáne men kaisá
bharte? hundían lete yá
faqat naqd?*

Only in rupees.

Sírf rūpiye.

What sort of rupees?

Kaise rūpiye?

Only those coined at the mint.

*Jo rūpai sarkár ke ṭaksál-ghar
men ṛarb kháṛe.*

Where are my coat, trousers,
and shoes?

*Mera kurtá, patalún aur jútían
kahán hai?*

I don't know, Sir.

*Sáhib, mujhe to kucch ma'lúm
nahín.*

Of what use are you as a ser-
vant, if you can't even look
after my clothes?

*Tum kis kám ke naukar ho, jo
mere kapron ki khabardári
bhí nahín kar sakte?*

It was not my fault, because you
did not entrust them to my
care.

*Mera quṣúr na thá; is liye ki
dp ne unhen mujhe supurd
nahín kiya.*

What is this you say? It is
your work, and you know

*Yih kyá báat hai? Yih tum-
hárá kám hai, aur tum ko*

nothing about my clothes. If such a thing happens again, you will immediately receive your dismissal.

I will take great care in future.

Have you given the porters their hire?

No, Sir; the treasurer has gone home on leave.

You had better pay them yourself to-day, and get the money from the treasurer.

I have no money.

What will those poor people do?

If your honour were to give me permission, I would send to the treasurer's house for the keys, and then there would be no difficulty.

Very well, do so.

Sir, a dwarf has come to see you.

Where has he come from?

His home is in Benares, but he wanders about the country and gets presents from great people.

He appears very old.

mere kapron kī kuchh khābar nahīn. Agar aisi gaflat phir zāhir ho, to faurān jawāb pā-oge.

Main dyānde ko bahut khābar-giri rakhūngā or karūngā.

Tum ne kūlī-on ko un kī maz-dūri di hai?

Nahīn, Sāhib; khazānchī chhuṭṭī leke ghar gayā hai.

Bihtar yih hai, kī apnī tarāf se āj un ko mazdūri de do aur kal khazānchī se le lo.

Mere pās ek kaurī bhī nahīn.

We bechāre log kyā karengē?

Agar ap ijāzat dete, to main khazānchī ke yahān chābion ke lāne ke wāṣṭe kisī shakhṣ ko bhej detā, aur tab rūpaīyā milnā kuchh mushkil bāt nahīn hotī.

Bahut achchhā, aisā karo.

Khuddāwand, ek baund ap kī mulāqāt ko āyā hai.

Kahān se āyā hai?

Us kā ghar Bandāras men hai, lekin tamām mulk men phirā kartā aur barē dāmi-on se bakhshish pātā hai.

Wuh bahut būṛhā mā'lūm hotā.

- You had better ask him his age. *Agar ap us ki 'umr tahqīq kartē to achchhā.*
- What is your age? *Tumhārī kitnī 'umr hai?*
- About seventy years. *Sattar baras ke qarīb.*
- What sort of birds are these? *Ye kaisī chirīye hain?*
- They are wild ducks. *Murgābī hain.*
- For what will you sell them to my master? *Kitne ko mere khāwind ke hāth bechoge?*
- For six annas. *Chha āne ko.*
- Where did you catch them? *Tum ne un ko kahān pakrā?*
- In the large sheet of water on the outside of the city. *Barī jhīl men jo shahr ke bahar hai.*
- Are there many wild fowl? *Kyā bahut si murgābī wahān miltī?*
- Hundred of ducks, wild swans, and snipes assemble there in the evening. *Saikron murgābī rājhs aur chāhe shām ko usī jagah jam'a hote hain.*
- When do you go to catch them? *Tum un ke pakarne ko kab jāte?*
- Two hours before daybreak. *Do ghari pau phatne ke dge.*
- Who is making so great noise? *Kaun itnā shor kartā hai?*
- Your children are playing in the verandah. *Ap ke bābā barāmade men khelte hain.*
- Forbid them, and tell them that I shall really be angry with them if they make such a noise. *Unhen man'a karo, aur kahō ki agar we itnā gul machā-en to ham zarūr un se nārāz honge.*
- Very well, Sir; I will tell them. *Bahut achchhā, ṣāhib; main ap kō hukm un ko sunā-ūngā.*
- Is the chaprāsī in attendance? *Chaprāsī hāzīr hai?*
- No, Sir; he has not come from the post-office this morning. *Nahīn, khuddāwand; woh āj ṣubh ko dāk-ghar se nahīn dyā.*

There must have been some delay either in the coming of the mails or their delivery, or he would have been sure to have arrived.

He is coming.

Why were you not here before, Pírkhán?

Sir, the western mails were delayed in consequence of the heavy fall of rain, and I could not get the letters as soon as usual.

That is enough; I now want you to take a note to the bank and bring me three hundred rupees.

If you will give me the note I will take it.

Here is the order.

Make haste and bring the rupees, for I have other jobs for you.

I shall not be long.

Teach me to speak Hindústání. Is there no difficulty in speaking it?

Speak very slowly and you will get the language.

Say that again.

You speak too quickly.

Yá to dák ke dno yá chitṭhī ke bāntne men kuchh derī hū-t hogī; nahīn to, wuh zarūr pahunchtā.

Wuh dtā hai.

Pírkhán, tum is se dge kyūn nahīn á-o.

Ṣāhib jī, pachohhim ke dák ke dno men derī hū-t barī bārish ke sabab se; aur mujhe aur roz ke taur par chitṭhī jald nahīn milīn.

Khair: main ab chāhtā hūn ki tum chitṭhī leke bank-ghar jā-o aur tin sau rūpa-e more liye lā-o.

Ap ruq'a dijiye to main le jā-ūngā.

Yihī chitṭhī hai.

Jaldī jāke rūpa-e le ānā, kyūnki aur kām tumhāre liye bahut hai.

Mujhe lautne men der na lagegi.

Hindústānī bolnā mujhesikhā-o. Kyā us ke bolne men kuchh mushkil nahīn hai?

Ṭahar ṭaharke boliye to bolī dwegī.

Wuh bāt phir kaho.

Tum bahut jaldī bolte.

Shall I begin again ?

Yes, it will be better to do so.

I do not understand your language.

I said, Is there any news to-day ?

There is no difference in the state of things since last week.

What are the rumours in the bázár ?

Have you not heard of this matter ?

They say that robbers having plundered Mádhó Dás the banker's house have got safe off across the river.

I am now going out: tell the groom to get the horse ready.

The whip is in the house.

Then run and fetch it.

Bring water to wash my hands, and tell the khidmatgár to bring the breakfast.

Give me some more milk.

This fish is by no means good.

I bought it in the market this morning, and they told me it was fresh.

Hear, I want a boat to go to Calcutta.

Main phir shurú' karún ?

Hán, bihtar hogá.

Main ap ki bolí nahín samajhtá.

Main ne kahá, Aí kuchh khabar hai ?

Jo mulk ká guzre hafte men hál thá, so ab bhí hai.

Bázár men kaun kaun gauge jári hain ?

Ap ne is májare ki kuchh khabar nahín páyi ?

We kahte hain ke dáku Mádhó Dás sáhu-kár ki koñhí lút kar naddí pár nikal ga-e hain.

Main ab bahár játd : sá-ís se kaho ki ghorá taiyár karo.

Chábuk ghar men hai.

To daurke lá-o.

Háth dhone ká páni lá-o, aur khidmatgár se kaho ki híziri láwe.

Kuchh aur dúdh to do.

Yih machhli kuchh achchhi nahín.

Main ne use áj hi subh ko bázár men kharidá aur unhon ne use táza batáyá.

Suno, Kalkatte jáne ko ek ná-o hamen darkár hai.

What is the hire of it?

Fifty rupees.

When can you go?

We can go at once.

Bring the boat here quickly.

Is the tide in or out?

It is in.

What is the name of that village?

Who live there?

Do you think we can get anything to eat or drink there?

Well, bring to here.

I dine at Mr. —'s, you must go there in the afternoon.

Where is the nurse?

She has gone out with the children into the garden.

Go and see where she is, and tell her I wish to speak to her.

Very well, Madam.

Here is the nurse. She is carrying the baby.

Nurse, I don't like your children coming to play with mine. I should be glad if you would keep them at home.

Is ká bhárd kítná hai?

Pachás rūpiye.

Tum kis waqt khol sakte?

Ham ab hi khol sakte hain.

Ná-o jaldí yahán lá-o.

Is waqt jú-ár hai kī bháṭhā?

Jú-ár hai.

Us bastí ká kyá nám hai?

Kaun kaun ádmí wahán rahte?

Tumhári dānist men, wahán hamen kuchh khāne pine kī ohis mil sakti hain kī nahin?

Bahut achchhá, to yahin lagá-o.

Ham — ṣāhib ke yahán khánd khá-enge, tumhen sipahri ko wahán jáná hogá.

Dá-í kahán hai?

Wuh ap. ke bálbachchon ke sáth bāgiche men ga-í hai.

Já-o aur dekho kī wuh kahán hai, aur us se kaho kī main us se kuchh kahá chāhtí hūn.

Bahut achchhá, Mem ṣāhibā.

Dá-í ḥāzír hai. God ke bachche ko lí-e áti hai.

Dá-í, main nahin chāhtí hūn kī tumháre larke mere larcon ke sáth khelen. Agar tum unhen ghar men rakhtin to main ziyáda khush hotí.

I have told them, Madam, not to come, but yet you know it is very difficult to keep children away from their mother.

Have you no one to take care of them?

My eldest girl is at home, but the young ones do not mind her.

Where is your husband?

He goes out to work all the day, and is seldom home much before evening.

Ride with us to morrow, and you will have more appetite when you return.

How can you expect to be able to eat immediately after getting up?

We cannot wait for those people any longer, as breakfast is on the table.

Are you sure they said they would come?

Do you know what they generally eat for breakfast?

I like a more substantial breakfast than this.

Have you nothing besides?

Mem shāhib, main ne unhen man'a kiya ki mat do, lekin ap janti hain ki larakon ko apni ma se alag or juda rakhna bahut mushkil hai.

Ko-i tumhare ghar mein nahin jo un ki khabardari kare?

Meri bari beti ghar mein hai, lekin chhoti bachhe us ko nahin manta.

Tumhara khasam kahan hai?

Wuh subh ko jake tamam din apne kam mein rahta aur aksar sham tak nahin lautta.

Kal ap hamare saath sawari mein jaiyo aur lautne par ap ko ziyada bhukh lagegi.

Tum kyunkar khyal rakhte ho ki palang se uthte hi bhukh lagegi?

Haziri meez par hai, ham kab tak un logon ki rah dekhte rahenge.

Tumhen yaqin hai ki unhon ne kaha hai ham avenge?

Tum jante ho ki wo haziri ko aksar kya khat hain?

Ham is se bhari haziri khane ko pasand karte.

Is ke siwa aur kuchh tumhare pas nahin?

Why do you not employ the man
from whom you formerly took
bread, which used to be very
good?

Do you know at what hour they
breakfast in that house? ask
one of the servants.

Tell him breakfast is ready.

Let there not be so much delay
in future, as we must go to
town early every morning.

The water with which this tea
is made has not been boiling,
it has no taste at all.

What do you generally break-
fast upon?

I do not often eat anything early
in the morning.

Wake me very early to-morrow
morning.

I shall wake if you call out,
Master! master!

Should not this awake me,
knock at the door.

I am awake, go away; I will
not get up; I got no sleep till
late, and am not able to keep
my eyes open this morning.

*Jis roṭiwāle ke yahan se tum
pahle roṭi liya karte the us se
kyun nahin lete? us ki roṭi
bahut achchhi hoti thi?*

*Tum jante ho we kis waqt us
ghar men hāziri khāte hain?
kisi naukhar se daryāft karo.*

*Us se kaho ki hāziri taiyār hai.
Ayande ko itni der na lage,
kyunki hamen har roz sawere
shahr ko janda hai.*

*Chā kā pāni ubalta na thā, is
men maza muṭlaq nahin.*

*Tum hāziri ko akṣar kyā khāte
ho?*

*Tarke main akṣar kuchh nahin
khātā.*

Mujhe kal bare sawere jagā denā.

*Agar tum Ṣāhib! ṣāhib! karko
pukāroge to main jāg uṭhungā.
Is se agar main na jāgūn to dar-
wāze par khaṭkhaṭā-o.*

*Main jāgtā hūn, tum jā-o; main
na uṭhungā kyunki rāt ko der
tak mujhe nīnd nahin dyi aur
is waqt meri ānkhēn bhāri
lagtīn.*

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hamza, 1.
har, 'every,' 129.
ḡrd, affix, 255.
hawd, 'air,' 42.
hawd khānd, 'to take the air,' 530.
ḡayd, 'shame,' 42.
ḡzḡd, 'this,' 22.
hi or *hiṡ*, affix, 235.
ho-jānd, 'to become,' 172, 211.
hond, 'to be,' 130, p. 51, 173.
ḡu-d, 'been,' 173, 195.
ḡu-jiye, 'be pleased to become,' 196.
Humdyūn, p. 8, note.
ḡūn, 'I am,' 130.
i, affix, 235, 255, 257.
ibtidd, 'beginning,' 42.
'id, 'a festival,' 4.
ikhwdnu-ḡ-ḡafd, 27.
inḡaf, 'justice,' 40.
intihd, 'end,' 42.
'ishḡ, 'love,' 4.
itnd, 'this much,' 128.
ittifḡan, 'by chance,' 25.
jab, 'when,' 581.
jab talak, 'until,' 580.
jagah, 'a place,' 75.
jagdnd, 'to awaken,' 155, 203.
jaisd, 'which-like,' 128.
jānd, 'to go,' 166, p. 48.

jāmd, 'to know,' 198, 445.
jātd rahnd, 'to go away,' 546.
jazm, 23.
ji, 'life,' 36.
jītd, 'as many,' 128.
jo or *jaun*, 'who,' 126, 300.
jo, 'if, when, that,' 592, 593.
jo ko-i, 'whosoever,' 111.
jo kuchh, 'whatsoever,' 111.
jorū, 'a wife,' 71.

kd, 'of,' postposition, 43, 77, 307, 322.
kahdn, 'where?' 234, 591.
kahnd, 'to be called,' 207.
kahlnd, 'to be called,' 207.
kahnd, 'to say,' 156, 198, 445.
ka-i, 'some,' 129.
ka-i ek, 'several,' 129.
kaisd, 'what like?' 128.
kāld, 'black,' 96.
karnd, 'to do,' 180, 219.
karor, 'ten millions,' 249.
kd sd, 'like that of,' 89, 96.
kdnd, 'to cut,' 149.
kaun, 'who? what?' 126.
kawn sd, 'what like?' 128.
ke, 'of,' postposition, 43, 77, 307.
khainchnd, 'to draw, to suffer,' 532.
khd-jānd, 'to eat up,' 211, 448.
khnd, 'to eat,' 155, 529.
khatd, 'fault,' 42.
khayāl, 'thought,' p. 8 note.
khenchnd, 'to draw, to suffer,' 532.
khet, 'a field,' 1, p. 6 note.
khilnd, 'to give to eat,' 155, 204.
kholnd, 'to open,' 149, 208.
khūb, 'fine,' 96.
khūbtar khūbtarin, 'more, most beautiful,' 101.
khud, 'self,' 2, p. 8 note.
Khudd, 'God,' 61, 66.
khuldsat, 'essence,' 18.
khush, 'pleased,' 2, p. 8 note.
ki, 'that,' 18, 243, 594.

ki, 'of,' postposition, 43, 77, 307.
ki, 'done' (f.), 180, 195.
kījiye or *kije*, 'be pleased to do,' 180, 196.
kirdya, 'hire,' 65.
kirpd, 'favour,' 42.
kitnd, 'how many,' 128.
kiyd, 'done,' 180.
ko, 'to,' postposition, 43, 323, 403.
koḥ i nūr, 'the mountain of light,' 28.
ko-i, 'any one, some one,' 126, 282.
koḥri, 'a room,' 95.
kuchh, 'some, any,' 126, 282.
kyd, 'what?' 126.

lagā-lend, 'to clasp,' 518.
lagānd, 'to apply,' 155, 542.
lagnd, 'to begin,' 198, 227, 516, 517, 541.
lag-rahnd, 'to continue fixed,' 516.
ldkh, 'one hundred thousand,' 249.
la'l, 'a ruby,' 2, p. 7 note.
ldld, 'a master,' 66.
kind, 'to bring,' 156, 162, 446.
laṛkd, 'a boy,' 96.
laṛki, 'a girl,' 96.
larnd, 'to fight,' 445.
laṛhd-laṛhi, 'mutual cudgelling,' 568.
le-jānd, 'to take,' 211, 445.
lend, 'to take,' 190, p. 58, 447.
li, 'taken' (f.), 190, 195.
lijiye, *lije*, 'be pleased to take,' 196.
likhnd, 'to write,' 149, 445.
liyd, 'taken,' 183, 195.
liye, 'on account of,' 239, 459, 577.

ma, 'together with,' p. 8 note.
md, 'mother,' 2.
ma-dl, 'end,' 1, p. 6 note.
mai i nāb, 'pure wine,' 28.
md-ūl, 'inclined towards,' 1, p. 6 note.
main, 'I,' 126.
makhfiy, 'suppressed,' 28.
malika, 'a princess,' 102.

man, 'prohibition,' p. 8 note.
mand, affix, 261.
mdrd-mdrī, 'scuffling,' 233.
marā, 'a man,' 60.
mdr-ḡāldn, 'to kill outright,' 211.
mdre, 'in consequence of,' 579.
mar-jānd, 'to die,' 172.
marnd, 'to die,' 177, 195, 208.
mdrnd, 'to strike,' 145, 549.
mat, 'not,' 588.
men, 'in,' postposition, 43, 339, 434.
men se, 'from among,' 348.
merā, 'of me, my,' 103, 108, 372.
mez, 'a table,' 2.
miḡnd, 'to meet,' 201, 539.
moti, 'a pearl,' 36.
mū-a, 'dead,' 195.
mu'af, 'pardoned,' 1, p. 6 note.
mu'allaq, 'suspended,' 1, p. 6 note.
mujh kā (for *merā*), 108.
mulk, 'a kingdom,' 38.
mulld, 'a teacher,' 66.
munh, 'the mouth,' 38.
mutawajjih, 'attentive,' 18.
muyassar, 'attainable,' p. 8 note.

na, 'not,' 18, 588.
nahin, 'not,' 524, 395, 588.
nahin to, 'otherwise,' 590.
ndnw, 'a name,' 62.
nd-on, 'a name,' 62.
nau, 'nine,' 245.
ne, 'by,' postposition, 43, 143, 439.
nikalnd, 'to issue,' 197, 208.
nikalnd, 'to take out,' 149, 208.

o, 'and,' 243.

pāddshāh i buzurg, 'a great king,' 28.
pā-e-takht, 'the foot of the throne,' 28.
pāhld, 'first,' 96, 248.
pahunchānd, 'to convey,' 155, 201.
pahunchnd, 'to arrive,' 201.
pāk, 'pure,' 88.
pākānd, 'to cook,' 200.

pakaynd, 'to seize,' 149, 197.
pan, affix, 257.
pānd, 'to find,' 155, 198.
pānch, 'five,' 245.
pānchwdn, 'fifth,' 96, 248.
pāni, 'water,' 36.
pānw, 'a foot,' 38, 62.
pā-on, 'a foot,' 62.
par, 'on,' postposition, 43, 339, 434.
par se, 'from off,' 348.
parwd, 'care,' 42.
pesh, 1.
pichhe ho-lend, 'to follow behind,' 517.
pījiye or *pīje*, 'be pleased to drink,' 196.
pīl, 'an elephant,' 2.
pīldnd, 'to give to drink,' 155, 204.
pīnd, 'to drink,' 204.
pītā, 'a father,' 66.
pūchhnd, 'to ask,' 149, 445.
pūjd, 'worship,' 42.
pūr, 'a city,' 256.
pūr, 'full,' 2.

qāzi, 'a judge,' 61.
qūwat, 'power,' 24.

rah-jānd, 'to stop,' 172.
rahmdn, 'merciful,' 22.
rahnd, 'to remain,' 545.
rājā, 'a king,' 61, 66.
rakhnd, 'to place,' 149, 547.
ro-dn, 'a hair,' 68.
rofi, 'bread,' 33.
rū-e-zabā, 'a beautiful face,' 28.
rūpiya, 'a rupee,' 65.

ad, 'like,' 89.
sāb, 'all,' 127.
sāb se, 'than all,' 99, 368 a.
sair, 'perambulation,' 2.
saknd, 'to be able,' 198, 212, 520.
sāldh, 'years,' 76.
samajhnd, 'to understand,' 202.
sānd, 'praise,' 42.
sāqī-dn, 'cup-bearers,' 76.

sdī, 'seven,' 245.
satānd, 'to vex,' 155.
sdīwān, 'seventh,' 96, 248.
se, 'from,' postposition, 43, 329, 418.
se, 'like,' 89.
se (used in comparing), 97, 99, 368.
shahr i Bagdād, 'the city of Bagdad,' 28.
shiddat, 'force,' 24.
shī'r, 'poetry,' 2, p. 7 note.
si, 'like' (f.), 89.
sikhnd, 'to learn,' 206, 445.
sir, 'the head,' 38.
siwd, 'except,' p. 8 note.
so or *taun*, 'he, that same,' 8, 114.
so-jānd, 'to go to sleep,' 172.
sond, 'to sleep,' 204.
şubajāt, 'provinces,' 76.
sulānd, 'to put to sleep,' 155.
sunnd, 'to hear,' 149, 198, 445.

ta'ālā, 'most high,' 22.
ta-ammul, 'reflection,' 1, p. 6 note.
tadbīr, 'deliberation,' 35.
tafāwut, 'difference,' 40.
taisd, 'such-like,' 128.
taiydr, 'ready,' 24.
tāj, 'a crown,' 38.
tak, 'up to,' postposition, 43.
taldsh, 'search,' 33.
ṭalībū-l-'ilm, 'a seeker of knowledge,' 26.
ta'lim, 'instruction,' 35.
tanwīn, 25.
taqşir, 'fault,' 35.
taqarruf, 'expenditure,' 40.
tashdīd, 24.
tashrif, 'honouring,' 35.
taṣwīr, 'a picture,' 35.
ṭaur, 'manner,' 2.

tawajjuh, 'favour,' 40.
terd, 'of thee, thy,' 107, 372.
thd, 'was,' 130.
the, (pl.), 'were,' 130.
ṭhilyd, 'a waterpot,' 42, 74.
tin, 'three,' 245.
tisrd, 'third,' 96, 248.
titnd, 'so many,' 128.
tornd, 'to break,' 209.
tū, 'thou,' 104.
tujh kd (for *terd*), 108.
tujh sd, 'like thee,' 89.

'ūd, 'aloes,' 4.
umard, 'nobles,' p. 87 note.
us kd, 'of him, his,' 105, 372.
uṭhd-dend, 'to set up,' 211.
uṭhānd, 'to raise, to suffer,' 201, 531.
uṭh-jānd, 'to rise up,' 172.
utnd, 'that much,' 128.
'uzr, 'an excuse,' 4.

wa, 'and,' 243.
wahān, 'there,' 234.
waids, 'such,' 128.
wāld, affix of agency, 255.
waşla, 26.
wdsfe, 'on account of,' 239, 459, 578.
wo, 'he, that,' 109.
wuh, 'he, that,' 18, 105, 281.

yd, 'or,' 243, 598.
yahān, 'here,' 234.
yahān, 'at the abode of,' 239.
yih, 'he, this,' 106, 281.

zabān i shirin, 'a sweet tongue,' 28.
zabar, 1, 2, 3.
zahir, 'manifested,' 28.
zā, 1, 2, 3.
zydda, 'excessive,' 88, 98.



